

THE SPIRIT OF MISSIONS.

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ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, APRIL 9TH, 1889.

— THE following elected members were present: The Right Rev. Drs. Littlejohn, Whitaker, Niles and Potter; the Rev. Drs. Hoffman, McVickar, Satterlee, Swope and Nichols; and Messrs. Coffin, Low, King, Mills and Chauncey. The Right Rev. Dr. Coleman, *ex-officio* member, was also present. In the absence of the President and Vice-President, the Right Rev. Dr. Whitaker was called to the chair.

— Among the communications submitted was one from Messrs. Davies and Rapallo, the Society's legal counsel, covering a copy of the opinion rendered by the Court of Appeals with regard to the collateral inheritance tax upon the bequest of Stephen M. Buckingham, late of Poughkeepsie, New York, and remarking that the opinion is very wide-reaching, as under it hereafter the personal estate of all religious, benevolent and charitable societies will be liable to taxation. Communications were received from Bishops Morris and Spalding, acknowledging with gratification receipt of copies of the Board's resolution published last month, proposing to give \$9,000 from general funds to new dioceses erected out of missionary jurisdictions. Bishop Morris expresses the firm belief that now Oregon will be able to raise the required sum before October. Eight of the Bishops in the Domestic field wrote with regard to matters pertaining to the missionary work in their respective jurisdictions, and suitable action was taken.

— Communications were received from all the Foreign Bishops, and from a number of the missionaries in Greece, China, Japan and Africa. Reports were presented of the semi-annual examinations of St. John's College and St. Mary's Hall, Shanghai, which are too long for publication in full. An abstract of them appears upon another page. Action was taken looking to the speedy erection of the proposed new building for St. Agnes' School, Osaka. The new building is intended to accommodate 100 boarders.

— The special committee on the Alaska mission reported that they had not been able to secure any reinforcements for the mission, although, acting with authority from the Board, they had made an appointment of a physician who had had ten years' experience in the practice of medicine, chiefly in the city of New York. An unexpected obstacle had prevented the acceptance of this appointment. The committee were hoping to send to the mission, by the

steamer from San Francisco on May 10th, a steam saw-mill, and by a later opportunity a steam-launch.

THE EASTER CHARGE.

THE full meaning of Easter is not exhausted in salutations and rejoicing, nor should its influence die out with the strains of music and the fragrance of flowers, but go on in new life and power. It is the celebration of the beginning of a triumph which will not be complete until the fruits of victory are all gathered and the last ransomed soul has been brought home to his heavenly Father's house with songs of thanksgiving. We miss the force of Easter unless we catch from the lips of the Conqueror His charge "Go ye into all the world." That is the refrain which comes again and again with the Easter joy. First to the women, "Go ye, tell the Apostles, My disciples, My brethren"; next, to the Apostles, "Go ye," "teach," "preach," "baptize," "disciple" "all nations," "into all the world," "to every creature." Easter is not a finality, but an inspiration to zeal in doing the Lord's bidding until His sovereignty shall be everywhere acknowledged and supreme. It is a fresh summons to the Church to go forth in the venture of faith under the promise "Lo, I am with you alway, even unto the end of the world."

WHERE IS YOUR FAITH?

THE Rev. W. T. Hutchins, writing to the *Home Missionary*, challenges the faith of Christians to meet boldly the opportunities which are presented in America at this time. He says:

Faith is the *living, aggressive, triumphant* Spirit of God incarnate in every representative of Caleb and Joshua. Faith is the *downtless, assured, glowing* face of victory, always turned to new conquests. Faith *lives*; and if it lives it spends its life with inexhaustible fulness and freeness upon God's work and God's Holy War. Faith always has a Jericho before it; a giant to be met; a Canaan to be conquered. It is faith that is always saying to the Church: "Choose the shame of going back or the glory of going forward." *It is faith that is always rebuking the minister for settling back into the moribund state of consulting mere human prudence, when God loves to be proven by great emergencies.* It is faith that says again and again to every man: "Give, GIVE." Give life, give time, give money; GIVE, and prove God's promise that you shall never grow the poorer for giving. The men of faith cannot be mistaken. You cannot fail to know them by the way they throw themselves forward upon God's Word. Faith challenges the wisdom of the world and the prudence of the parental provider, and is ever putting God's special providence and God's sure promise to a test. Talk about the miracles of the Bible; greater works than these shall our eyes witness and our hands perform by faith in the grand field of Home Missions, which is but just opening to us. And nothing will count unless it has this element of faith in it.

APPROPRIATIONS FOR A NEW YEAR.

At the June meeting of the Board of Managers the appropriations for all our missions at home and abroad are to be made. We are very earnestly desirous that they may be larger this year than they have been in any previous year. The receipts, other than legacies, of the twelve months preceding June 1st must

under the canon be the guide in making the annual appropriations. It is therefore of the greatest importance that the receipts of this month of May shall be as large as possible. The Treasurer's accounts up to the present time show a falling off in the receipts this year as compared with the last year; but there is yet time during this month to bring them up, and if the hearts of His people move in response to the Spirit of the Risen Lord, in obedience to His great command, we may do, what we ought to do—make increased appropriations for the work, which is in great need of strengthening. We shall expect great things, and pray for them.

We ask then, first, that rectors of parishes would take the trouble to see that all money for this Society which may be in the hands of their parish treasurers is sent to us before June 1st; secondly, that all congregations which have not already, within this fiscal year, taken offerings for missions, Domestic and Foreign, would, if it be possible, take such offerings, and send them before June 1st; thirdly, that as far as may be practicable gifts already made be added to; and lastly, that those persons who have abundance will at this time give freely of their bounty into the Lord's treasury for the increase and enlargement of the missionary work.

OUR MISSION SCHOOLS.

In this number of the magazine we publish our annual list of scholarships in the Foreign field. These scholarships bring into the treasury each year about \$15,000 toward the amount appropriated by the Board to sustain the work in heathen countries.

While it is felt by many that it would be better to give more attention to the direct preaching of the Gospel and less to educational work in these lands, there are two things to be said on the other side which are entitled to due consideration: (*a*) This Church is most careful that all her children shall be taught the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. Owing to the circumstances of the case, this instruction cannot well be given in heathen lands unless mental development is made a part of such education. (*b*) It would have been impossible, humanly speaking, to command the present staff of about 300 native workers, clergymen and laymen and Christian women, had it not been for the work done by our mission schools. More workers are needed each year, and these schools are furnishing them. Of course many have been wholly or partially educated who have never entered into active participation in the work, and this must of necessity always be the case. It cannot be told in advance who among the pupils will develop suitable character and aptitude. Many of those who have not remained in the work are now the heads of Christian families, and each such household is as a light set upon a hill in the midst of the encompassing spiritual darkness.

Let us be a little more particular. In Africa there were, at the date of the last report, fifteen clergymen, of whom the Bishop and eleven others were educated in our mission schools, and there were eleven lay-readers and twenty-two catechists and teachers, of whom almost all were raised up in the field.

The late Miss Fay, who served twenty-eight years as a teacher in China, when on her one visit to this country in 1871 said that she undertook her work in 1850 with the feeling that if God would make her instrumental in bringing one Chinese boy to the Ministry of Reconciliation she would gladly sing the song of the aged Simeon. She lived to realize her desire, ten-fold. Well may she, when dying at Chefoo, among strangers, have lifted up her voice in the *Nunc Dimittis*. There are in China to-day twenty native clergymen (four others rest from their labors). Of this score, one was wholly and one partially educated in this country; all the rest in our own schools in China. In the same mission are sixty-seven lay-workers, almost all of whom have been educated as Christians. Only a few years ago Bishop Boone, senior, and Bishop Williams were obliged to employ heathen men for secular teaching because none others could be had.

From Japan, the Rev. T. S. Tyng has recently enclosed a list of sixteen names of lay-workers and candidates for the Ministry, all of whom, he says, were educated either in St. Timothy's School, Osaka, or in Mr. McKim's former day-school in the same city; which list, he remarks, includes some of the men of greatest promise.

What more need be said to justify the maintenance of the educational work in our Foreign missions? The need of native workers is being more and more realized, since it is found that the foreign missionary can much better employ his time and multiply his opportunities by preaching to them, and through and by them to the vast multitudes by whom they are surrounded who know nothing of "Jesus and the Resurrection."

WORTHY OF ENCOURAGEMENT.

WE trust that the earnest efforts of the Bishop of Oregon and the Bishop of Colorado to complete their episcopal endowment funds, so that the two jurisdictions may be admitted as dioceses into the General Convention next fall, may meet with generous assistance from those who are able to give hundreds or thousands for such a worthy object, and we would further urge that the jurisdictions in the four new states may be enabled by a like provision to become dioceses at the same time that the states are admitted into the Federal Union.

THE CHOICE OF DEPUTIES TO THE GENERAL CONVENTION.

FORTY-FOUR dioceses will hold annual conventions during the months of May and June, and elect clerical and lay deputies to the General Convention, which is to meet in New York city during next October. The deputies will, with the Bishops, constitute the Board of Missions and be charged with the full responsibility of all our general missionary work.

The most important consideration which should enter into the choice of deputies, therefore, is the question of their interest in missions both in our own country and among other nations. Let the deputies chosen be men who believe heartily in Domestic and Foreign missions; who will have patience to consider that subject, not as a secondary matter, to be crowded into a corner, but as worthy of the first place and of the fullest attention. By all means, let the

Centennial General Convention be composed of men of genuine missionary spirit and enthusiasm, and let the Convention of 1889 be distinguished for its good work in behalf of missions.

WORK AMONG NEGROES IN TENNESSEE.

BISHOP QUINTARD has received \$1,500 with which he has purchased a lot adjoining Fisk University, in Nashville, for the erection of a hall for students. He has also received \$5,000 toward the erection of a building, for which he still needs \$1,000. For furnishing the hall and putting the lot in order he will require \$2,500. The Bishop has applied to the Commission for Work among Colored People for the support of a clergyman as administrative head of the hall.

In a letter to Bishop Quintard, Bishop Whipple writes: "I am deeply grateful that there is a prospect of a hall at the Fisk University. I believe it is the place of all others, and more, that there is no place in the United States which has greater advantages for this blessed work. It will be removed from the political atmosphere; it will catch the inspiration of other schools; it will be less expensive; it is more central, and I believe all its associations will be healthier. You have my earnest support and good wishes."

The work among the colored people in Memphis has taken on new life. During Lent twenty-three were confirmed and ten baptized. The people at their own cost are renewing the church, and there is good promise for the future. At Sewanee, a church for negroes is being erected on the grounds of the university.

TAXATION OF BEQUESTS.

THE opinion recently rendered by the New York Court of Appeals, that all charitable and religious bequests in wills are subject to a collateral inheritance tax of five per cent., unless the society to which the bequest is made has a provision in its charter granting it exemption from taxation, will be far-reaching in its effects, and unless the law shall be changed, will discriminate unjustly against many societies which have not special provision for exemption. As the law stands, it emphasizes the wisdom of making charitable benefactions during life, so that the whole of the gift may go to the object for which the giver designs it.

THE CONDITION OF LIBERIA.

THE Hon. Ezekiel E. Smith, United States Minister to Liberia, where our African mission work is carried on under Bishop Ferguson, has written to the Colonization Society the result of his observations of the people of that republic and their customs, and institutions, and says:

I have visited the churches and schools in Monrovia and along the St. Paul river, and it affords me pleasure to bear testimony to the earnestness and zeal which are being exerted by the leaders—the teachers, religious and others—to instruct the masses properly in their several duties as citizens. I have taken occasion also to visit some of the native towns, and have spoken to the aborigines, through interpreters, of Jesus the mighty to

save. I find the aborigines not only susceptible to light—the true light—but many of them anxious to receive the truth. I have visited the settlements of Brewerville, Caldwell, Virginia, Clay-Ashland and Louisiana, where I find the settlers engaged in agriculture. They are, as a rule, industrious, prosperous and happy. . . .

The weather is by no means so hot and trying as I supposed it was, nor is the “African fever” so terrible as I had been made to believe. Each member of my family has had the fever since we have been here, and really we found it to be about the same as one experiences on the seacoast of any of our southern states. The people, I repeat, are beginning to understand and adapt themselves to the peculiar work required to be done here in order to achieve success.

The resources of the country are, as you know, amazingly wonderful and the possibilities equally as grand. The progressive and aggressive citizens, teachers and leaders of the masses, with the permanently established institutions, warrant the indulged hope for a great and glorious future for the lone star Republic of Liberia.

OPENING OKLAHOMA.

THE spectacle of thousands of settlers waiting on every trail that leads into Oklahoma, that they might be ready to rush in and locate as soon as the signal should be given was one of the most dramatic scenes that has ever occurred in the settlement of a new country. The President's proclamation designated Monday, April 22d, 1889, as the day when the territory should be thrown open. At the bugle blast on the noon of that day not less than 10,000 persons crossed the line in hot haste on horses or in wagons or afoot, and it is estimated that at least 20,000 pitched their tents the first night in the new territory.

This headlong eagerness to secure homesteads is an evidence of the spirit of emigration, which has never been more vigorous than it is now in this country at the beginning of its second century. It is an indication of the strength of enterprise among the people in material things. Where is the enthusiasm of faith in things unseen, to meet with adequate provision the spiritual needs which these material conditions create?

We have just received a letter from an earnest-minded layman travelling in Europe, in which he says:

Cannot something be done, something wise and judicious, toward planting the Church in Oklahoma? The first clergyman on the ground will be hailed as a benefactor. A corner lot will properly be offered as a gift to the first denomination which arrives in the several towns. Cannot our Church be wise, and seize some of these golden opportunities by sending into the field some strong, active, broad-minded men?

RESPONSIBILITY OF CIVIL GOVERNMENT.

THE National Reform Association, of which the Hon. Felix R. Brunot, of Pittsburgh, is president, held a general conference on the Christian principles of civil government in the City Hall at Pittsburgh, April 23d–25th. In issuing the call for the conference the officers say:

The real questions now before the American people are questions of morals and religion. The conflict over our Sabbath laws, all our discussions concerning marriage and divorce, questions of war and peace, all resolve themselves into the deeper question: Is there any higher law to which human legislation on these subjects ought to conform? The Indian and Chinese questions, and questions relating to the freedmen, are really

questions as to the nation's accountability to God for wrongs done to His weaker children. In efforts for municipal, political and civil-service reform we see the conscience of the people sensible, however imperfectly, of the fact that God judges cities and nations for their public conduct and according to the character of their chosen representatives. All controversies over our public schools are phases of the one question: What relation should public education in a Christian land bear to the Christian religion? At the heart of the temperance agitation, the most pressing of the practical issues before the American people, there lies no mere question of political economy, or even of philanthropy, but of the nation's responsibility for the drunkenness of her citizens, and for the long catalogue of consequent sorrows and crimes.

ACTION OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

At the annual meeting of the Society for the Propagation of the Gospel in Foreign parts, held in London February 15th, "the Bishops of the Episcopal Church in the United States of America were elected honorary associates of the society for the year." The treasurer's report for the year past included two gifts of securities worth £25,296 and £2,268 respectively. The former was "a thank-offering to Almighty God for the extension of the Church in the colonies and dependencies of Great Britain and beyond it"; the latter was a memorial of one who had long been a munificent supporter of the society.

THE NEGRO PROBLEM.

BISHOP TURNER (colored), of the African Methodist Church, takes the ground that slavery as a providential institution was a most rapid transition from barbarism to Christian civilization for the negro, and he further says:

God intends that this degraded race, which has been dwarfed through ages of heathenism, should imbibe civilization with its religion, and when sufficiently sobered through generations of self-possession, return to Africa and bring its millions to Christ and Heaven. . . . There is but one solution of the negro problem: let the people, as God intends, help the negro to general enlightenment, and he will seek the land of his fathers, as the hart seeketh the water-brook.

If the rich men of this country would only open their eyes and see what an agency they have in the negro, and would utilize him as they might, what untold wealth would pour into this nation! Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep 200 ships hugging her coasts the year round, pouring her wealth into their coffers; and this country could double the number by utilizing the negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans, or Wilmington, and Africa, could in a few years be made to flood the land with unnumbered millions of money. The negro as an agent might be made a thousand-fold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time burdened with gold-dust, ivory, coffee, cam-wood, palm-oil, and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa and as faithful to their trust as any race in the world, do as much or more? If the negro is a burden, a menace and source of vexation to our white friends, let them open up a highway to the land of his ancestry by a line of steamers, cheap transportation, and a little business thrown in, and the "dark negro problem" will solve itself in a few years.

The white man brought him here and the white man must provide for his return. . . .

Let men see and recognize the hand of God in the institution of slavery and dispose of its remains as God directs, and endless blessings will flow alike to white and black. The Christianized negro will be a blessing to the millions of Africa, and the wealth of that giant continent will be a blessing to the white man. Slavery has been a dark providence, humanly speaking, but behind it God hides a smiling face, if men will only see their duty and adjust themselves to it.

THE INDIAN SEVERALTY LAW.

THE anniversary of the passage of the law giving lands in severalty to Indians was observed by the Indian school at Hampton, Virginia, on the 8th of February last. The *Southern Workman*, issued at the school, in its report of the celebration publishes a letter from Senator Dawes, the author of the Severalty law, to General Armstrong, regretting his inability to be present, in which he says:

The connection of the Severalty law with the future of the Indian is being demonstrated every day, not as a solution of the problem, but as a gate opening the way to its solution. I am glad to know how fully you realize that it is only an opportunity. I hope and believe that you will permit no occasion to pass where you can impress upon the Indians whom you have under your care, that this law gives them the chance only to make for themselves a position among the civilized and self-supporting citizens of the republic. They can through it make their own place in the world; and nobody, either by it or by any other means yet discovered, can make that place for them. I have great confidence in the future of the Indian whose eyes, through such schools as yours and such efforts as the intelligent friends of the Indian on all sides are making, are being opened, so that they see the way of their deliverance from the life their race has been leading. I wish I could seize upon the opportunity presented by your celebration to urge again, and if possible with more earnestness than ever before, upon those who shall gather there, the duty which this legislation has devolved upon them to see to it that the Indian, coming through this law to the place where two ways part, shall be sure to take that which leads upward and onward to self-support and honorable position, and not that which leads downward still further into idleness, degradation and uselessness in the world.

EXTENDING THE TIME FOR CENTENNIAL CERTIFICATES.

MANY correspondents, writing on behalf of the children, have expressed the hope that a longer time might be given in which to contribute to our missions and receive the Centennial Certificates. Some express disappointment because they had already pledged their offerings during Lent for other objects, and thus were shut out from receiving the certificates, although they contribute at other seasons for our missions. In view of these letters it has been decided to extend the time, and to give certificates to any children who shall contribute before the 1st of September, which is the close of the fiscal year and the time up to which the report must be made to the General Convention.

One writer asks that the offer be kept open during the next Advent season, but for obvious reasons that cannot be done. Already more than 150,000 certificates have been sent out, and the orders are still coming. The unexampled zeal which has developed among the children during the last days of

Lent to have a share in the offering and to receive the certificates, is an indication of how much more general the observance would have been if all had been free to engage in it.

We announce, therefore, that certificates will be given and the names of all contributing children will be enrolled whose offerings are sent before September 1st. We trust this may lead to every child receiving a certificate.

AFRICA'S DEVELOPMENT.

THE *Baptist Missionary Magazine*, in an article on the situation in Africa, says:

Of the 11,000,000 square miles of Africa only about 4,500,000 remain which have not been claimed by some European power, and more than half of this area lies within the Desert of Sahara. France has taken 700,000 square miles; Germany, 740,000 or more; England has a controlling influence over about 1,000,000 square miles. British trade with Africa is said to amount to \$125,000,000 annually, and the commerce of France to \$100,000,000. The whole value of the yearly exports and imports of Africa is estimated at the enormous sum of \$375,000,000, and it is rapidly increasing.

The review of the situation in Africa, all over the continent, affords large hope for the great and immediate development of its most productive and populous portions. The influences which are at work in this direction are numerous and powerful. By the agreement above referred to, it would seem as if the horrible slave-trade must be doomed, and this "open sore" of Africa in a fair way to be healed. Already the appropriateness of the term "the Dark Continent" has largely passed away. Africa is the chief object of the aggressive movements of commerce and missions. It is our belief that the latter should be the first in the advance into Africa, both for the good of the natives and the ease and present progress of the work. If it is to be this, however, the demand is to the last degree urgent that the people of God awake and arouse themselves to the most vigorous efforts to go up and possess this promising land.

BRIEF MENTION.

THE Rev. Sidney C. Partridge writes from Wuchang, China, that the work on the new church at that place is going forward rapidly. "The stone-work is all finished, the rafters are on, and the tiles for the roof are on the ground. It makes a very creditable appearance indeed. It is about the most substantial piece of work we have in the mission." Mr. Partridge also sends photographic views of the scene of the recent riot at Chin-Kiang when the British consulate was pillaged and fired, the American consulate looted, but not burned, and every thing in the foreign settlement was destroyed. The consuls and the members of the foreign community barely escaped with their lives. Mr. Partridge wishes it understood that this riot was not in any degree on account of the treatment of the Chinese in America, but was entirely a local disturbance of great violence.

BISHOP WILLIAMS, of Connecticut, on March 17th ordained to the Diaconate John Alfred Holly, a son of the Bishop of Haiti, who was also ordained by Bishop Williams. The Rev. Mr. Holly is expecting to go to Haiti to engage in missionary work under his father.

It has been urged upon us that we should do a good service to the cause of missions by putting a copy of the Rev. Mr. Liggins' book, "The Great Value and Success of Foreign Missions, Proved by Distinguished Witnesses," into the hands of each of our

clergy to be loaned in their parishes. We would gladly do so if some friend would supply \$100 to meet the cost. Meanwhile, we have a few copies of which we will send one to any clergyman who will undertake to circulate it in his parish.

BISHOP WEED, of Florida, recently had a narrow escape with his life while going on a visitation in his diocese. A storm capsized the boat, in the cabin of which he was sleeping, and his deliverance from death is a subject of gratitude and wonder.

THE HON. L. Bradford Prince, special secretary of the American Church Building Fund Commission, has been appointed by President Harrison territorial governor of New Mexico. He has assumed his office, being received with every demonstration of honor by the people of the territory. Governor Prince is making a special effort to have the capital of the Church Building Fund increased to a quarter of a million of dollars before the meeting of the General Convention in October.

BISHOP BEDELL, of Ohio, who has been prostrated at Nice, France, by paralysis, for some months past, has so far improved that his medical adviser gives encouragement to hope that he may be removed to this country during the present month. We trust the venerable Bishop may reach his home in safety and comfort.

BISHOP WINGFIELD, of Northern California, acting for Bishop Kip, ordained to the Priesthood in Los Angeles, California, the Rev. C. A. Kienzle, April 13th. It was the first time an ordination service had been held in southern California. The candidate was presented by the Rev. T. W. Haskins, and the sermon was preached by the Rev. L. Van Bokkelen, of Buffalo, New York, who after a ministry of half a century, preached a sermon of great vigor worthy of the interesting occasion.

THE Oxford Diocesan Conference has resolved that a missionary association should form part of the ordinary machinery of the Church in every parish.

BISHOP GILLESPIE, of Western Michigan, in addition to his visitations of parishes, reports regularly his visits to the public institutions as a member of the Board of Corrections and Charities of the state. While this adds greatly to his work, it no doubt enables him to exert a wide influence for good.

THE Right Rev. Dr. J. M. Kendrick, Missionary Bishop of New Mexico and Arizona, has chosen Albuquerque, New Mexico, as his residence, and should be addressed accordingly.

A NATIVE of Fyzabad, in India, was converted by an English Wesleyan missionary. The Indian's name before his baptism was Bhagwan Dass, "the bond-servant of Bhagwan" (a Hindoo god). In baptizing him, the missionary gave him the very significant and appropriate name of Isa Dass, "the bondsman of Jesus."

BISHOP KIP, of California, owing to the infirmities of increasing years, has asked the Convention of the diocese, which is to meet in San Francisco, May 22d, to provide him with an Assistant Bishop. The same convention will have to consider the question of dividing the diocese, toward which action some steps have already been taken, and for which the desire is very strong in the southern portion of the diocese.

THE Greek Church seems to be alive in Japan. It is stated that the Greeks are building a fine large church, on a commanding site, in the city of Tokio. The lot was

given years ago to the Russian legation, and they turned it over to the Bishop of the Greek Church. Thirty thousand dollars has been spent on the foundation alone. It is built of brick and iron, and will be completed within a year.

THE family of the late George L. Harrison of Philadelphia, who was bountiful in his liberality toward Church work, have given \$200,000 to the Episcopal Hospital of Philadelphia for the erection and endowment of a building for incurables.

WITH OUR CORRESPONDENTS.

BISHOP FERGUSON writes from Harper, Africa: "St. Mark's Church of this place, has raised another instalment of their missionary pledge. Please take seventy-five dollars from my salary, and pay the same into the treasury to help spread the Gospel in the regions beyond."

BISHOP TUTTLE, of Missouri, writes: "We had a glorious Easter. One important St. Louis church paid off all its debt. I am hammering away to get parishes to give for missions on Easter Day, and not for their parish purposes."

BISHOP MORRIS, of Oregon, writes in acknowledgment of \$500 toward his episcopal fund: "It cheers and encourages me wonderfully. I feel that our independence is now possible; but it will require a great deal of hard work, and I must pull the 'laboring oar.' This I am willing to do if health and strength are given me for a few months longer. Pray for me, that I may accomplish this work before the end. May 30th will be my seventieth birthday."

BISHOP BREWER, of Montana, writes: "We are working hard in Montana for your work, and I think we shall do more for missions than ever before. I hope so any way; but, I tell you, I am pressed and driven and made anxious by the opportunities and the need of taking advantage of them."

WHY IS IT?

MUCH fault is found by the Church in the East, in regard to the slow growth of Church work in the West. Many complain of the length of time that missionary aid has been given to some missionary jurisdictions, and to some individual parishes. Such long fostering care as has been given, they maintain, should have developed self-help and self-dependence long since.

Perhaps there may be some reason for this complaint. No doubt, western Church people do not do all that they can any more than eastern Church people; but I am bold to affirm, that, in proportion to their means and opportunities, the offerings of any missionary jurisdiction, or of any mission station, will compare favorably with any diocese in the land. Most persons in the East forget the sparseness of the population in almost every jurisdiction, except in one or two principal cities; that the people who emigrate

are, in large measure, not of our fold; that most of them come West, not *with*, but *to make* fortunes, and that the outlay for some time is very great, as they have their homes to secure and their business or profession to build up and establish. It is easy enough to see that persons under such circumstances can do but little for the support of the Church.

But this is not all. Only a few centres have an assured future before them. Business has not, in many instances, settled down into fixed channels, and many a town that was once growing and prosperous, has dwindled down into a dead and neglected village. Besides, the people are no way settled, even if a town retains its usual size. The removal of fifteen or twenty communicants in one year, out of a parish of fifty or sixty, may cripple and paralyze its work for years.

But this is not what we started out to say. May not much of the slowness of Church growth in the West be due to other causes than these? May it not be due, to some extent, to the *amount* and *kind* of aid the missionary field has received? It has been aided for a long time, but how parsimoniously. What is an appropriation of \$6,000 for the great work to be done in any missionary jurisdiction? Many precious opportunities have been lost again and again, because the Missionary Bishop has not had any means at his command to begin with. Had the work been begun when the tide was at its flow and the field was all unoccupied, Church life and strength would have been developed where now there are only half a dozen members of the fold, who feel that they have been neglected, and are mourning in despair of ever having the blessed ministrations of the Church of their adoption and love. It makes the Bishop's heart sad when he visits such people, and has to go away and tell them that he is powerless to do anything for them.

But the missionary field often suffers from the kind of aid that is given. It has been a common opinion that any man is good enough for the work in the West. This is a fatal error that has been productive of most disastrous results. Men who do not succeed in the East will not succeed in the West. The people of the West came from the East originally, and the same thoughts fill their minds, and the same feelings move their hearts. Take any community in the West and you will find as much intelligence and independence and clearness of thought as you will find anywhere. They are as capable of appreciating ability and adaptability for work as any people, and they are not slow to discover any deficiency or want of fitness. But aside from this, good common sense, and an intelligent knowledge of men and things, are especially needed in a new field where everything, not merely the preaching and conducting of religious services, but every detail connected with the work is dependent upon the administration of the individual clergyman. He needs therefore to be, not only a man of books, but also of affairs.

Very often this is not considered when men are sent to the mission field, and hence the slowness of Church work there. Too many clergymen come out with the idea

that they are the teachers, which is true; but they make this idea offensively prominent. The writer once heard a layman, an intelligent and devoted layman, say: "We western men know very little; but we don't like to be told so."

Some men are always extolling the East, and depreciating everything in the West. The man who does that, the sooner he packs his valise and goes East the better it will be for him and for the work, for his influence for good is at an end.

The men who come to labor in the West should have their heart in the work, and come to stay. Missionaries who come and stay but two or three years, had better not come at all. The writer knew of two or three men who came into one of the missionary fields of the far West, and remained but a few months, and one only two weeks. Is it strange when such things happen that parishes and missionary jurisdictions are a long time before they become self-supporting?

Any man to be successful in the West, must thoroughly identify himself with the interests of the people to whom he ministers. He must become one of them, and look upon his special work as of chief importance. He must rest contented to stay with them, and to share with them in their successes and failures. He must be a man of good, practical common sense, one who knows how to get along with men, who does not expect too much from them and to be able to mould everything into his little crucible all at once.

Let the Church always send out such men, and a sufficient number to supply all the places needing them, and by God's blessing on their labors, this complaint of want of progress in the mission field would cease. Bricks cannot be made without straw. Let the straw be given, and the bricks will soon stand up, fitted and shaped into a spiritual edifice that will tell forth the praises of God.

Bishop Hare, in a recent report, in *THE SPIRIT OF MISSIONS*, speaking of his Indian school work, and of the staying quality of his teachers, says: "Its teachers, as a rule, hold on and get a grip, and an experience of untold value." That is it exactly: the missionary who stays with his people gets a grip on them for good that he can get in no other way,—*Oregon Churchman*.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*.....

THE DIOCESE OF SPRINGFIELD AND THE MISSISSIPPI VALLEY.

IN extent the diocese is amply large, too large for one man adequately to supervise, seeing it is filled with a teeming population of nearly two millions of souls. It embraces three-fifths of the entire state in superficial extent, sixty of its 102 counties, and more than a third of all its people, notwithstanding one of the sister dioceses includes Chicago, which has doubtless full 750,000 inhabitants. Its area is about 33,000 square miles. This territory equals that of New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, five of the six New England States; is about equal to the whole of Ireland; and is several thousand square miles larger than Scotland. The natural conditions of the country impose their pursuits upon the people. They must be agricultural, since the prairies in the centre and north invite the sower and reaper, and the genial climate and fertile soil of the south suggest the culture of orchards and vineyards and smaller fruits. The population is distributed with an approach to equality over the entire region. There are no very large cities. Springfield with less than 25,000 is the largest, and then we drop to 18,000 in Bloomington, 14,000 in Decatur, 12,000 in Jacksonville, 10,000 in Alton, and Cairo, and Pekin, and Danville. When we consider the people from a religious point of view the facts which confront us are somewhat discouraging. The Church even in her strongholds is weak, and in large sections in the south is scarcely, if at all, known. There are tiers of counties on the Ohio river and inland stretching west, where we have no services, and probably no representatives.

This state of things is easily accounted for. It is simply the practical answer to the Apostle's questions: "How then shall

they call on Him, in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x., 14, 15.) The fact is, the preachers were not sent by our Church to Illinois and the neighboring states when they were in their infancy and rapidly growing; as is the condition of our Rocky Mountain and Pacific States to-day. Had our region, in broad phrase the Mississippi valley, been treated in 1800 and the four following decades, as we are now dealing with our young western states and territories in supplying them with Bishops and missionaries and means and appliances for beginning and sustaining work in radiating centres, and points which promise growth and permanence; had this been done for us sixty, seventy, eighty years ago, we would have been strong to-day from the great lakes to the Gulf of Mexico in men and means, in clergy and laity, in glebes and churches and schools; but it was not done, and in the nature of things could not be done. We have no censure to cast upon our ancestors one hundred years ago, residing on the Atlantic coast, or adventuring with hardy endeavor to pass the Alleghanies, and colonize what was indeed to them the far distant West, the unknown regions of the Ohio and the Mississippi. The Church in this country was the legacy of England. Bishops White, Provoost, and Madison received their Episcopate from the Archbishop of Canterbury. In 1790 and 1800 England was not regarded with favor by our people, and the English Church, as our Church was still called, came in for her full share of prejudice against everything which was English. Three streams of prejudice poured

in upon our communion in its infancy, and seemed likely to overwhelm it. Religion contributed its opposition in the bitter antagonism of Puritanism. Politics naturally suspected and dreaded the Church, because it was the State Church of England, and in the great rebellion of 1640, and the revolution of 1688, the Church took up the conservative position, and resisted the forces of Cromwell, and the invading armament of William.

The popular sentiment was strong against the Church, inasmuch as it was regarded as an *aristocratic Church*, the Church of the rich, and not of and for the poor, because accidentally during colonial times, the employees of the crown, the governors, and judges, and army and naval officers, and officers of customs, who possessed most of the little wealth which was to be found, were Churchmen. It must readily be seen then that our Church one hundred, seventy-five years ago, was in an apologetic, if not actually in an abject condition. It was small in numbers, and not strong in means in the midst of an aggressively hostile population; it had not the power, if it had had the heart to send forth missionaries with the streams of emigrants who began even at that early day to make for the West. It was all the Church could do during the first half-century of our national existence to hold her own, keep what she had at home, without thinking of missionary efforts, of conquests and labors abroad. To do what she did from 1787 until 1835, although the work accomplished makes no show in history and in tabulated statistics, cost the Church as much effort and self-denial as it does to-day for her to maintain and extend her missions, Domestic and Foreign. All honor to the men, the little flock, who in the midst of an opposition which was almost universal, and was fierce and unrelenting, held fast to their principles, and handed them down to us, as a trust for ourselves and others. We are fortunately in a position to seek to impart

our legacy of spiritual wealth to those around us; our forefathers were not. They did their part; it is our misery of course that they could not do more, send out men and money to plant the Church and secure land and erect churches and school-houses where we now live and are assigned our sphere of labor. It was not their fault, although it is our misfortune, and hence we must not repine because the impossible was not done for us, nor despair, because we have so much to do, and our brethren in the East, and in the great cities do not appreciate and understand our condition, nor recognize our needs. We must be patient and wait. Perhaps these feeble words of ours may help to draw attention to the claims of the great Mississippi valley upon the sympathy and liberality of the Church, to help us in our herculean task of ministering to the many millions of souls to whom we are made debtors by the will of God, to give them the Word and Sacraments. Let us not be jealous, nor envious of what goes beyond us, over our heads, "to vacant square miles" as it is said, "and not to souls:" rather let us thank God that the magnificent territories, which stretch from the Rocky mountains to the Pacific ocean, and from Alaska to Mexico, are being treated, as we have reason to deplore that our Mississippi valley was not treated at the beginning of this century; are being preoccupied by the Church, being put in readiness and equipped to receive the population as and when it comes; are being provided beforehand with mines of wealth, which will grow richer with the increase of the country, and will pour forth their treasures to supply, as they are needed, the men and means to minister to the millions of people who will very soon be there. Let us rather urge that more be given, and use our best exertions to enlarge the contributions to our Board of Missions, that the appropriations may be increased to others as well as to ourselves.—*From Bishop Seymour's Annual Convention Address for 1888.*

AMONG THE INDIANS IN SOUTH DAKOTA.

THE REV. John J. Gravatt, rector of St. John's Church, Hampton, Virginia, who has charge of spiritual work among Indians at the Hampton Institute, describes in the *Southern Workman*, published at that insti-

tution, a trip which he made through the Indian country at the West. In the course of his paper, Mr. Gravatt says: "After several days' travel from Hampton I found myself at Rushville, Nebraska, within four

hours' ride of the Black Hills, that standing monument of unkept promises to the Indian, and within thirty miles of Pine Ridge Agency. A drive of several hours on a delightful day brought me to the agency in season for the Niobrara convocation. About noon on September 29th, Bishop Hare, at the head of a train of more than a hundred wagons filled with delegates and friends, arrived. It was a scene never to be forgotten, reminding one of the journeys of the Israelites from the land of bondage through the wilderness to the land of promise.

"A large booth had been built and tables arranged with plates for 600 or more guests by the Indians of Pine Ridge, who are not a wealthy but a poor people. As one saw the well-ordered meal, with the blessing asked before breaking bread, the civilities extended, the after-dinner speeches, he could but contrast this with customs of former years and yet existing to a great extent about them.

"After strengthening and refreshing the natural man, the convocation assembled in the church for religious services and for the transaction of business. I shall never cease to be thankful my eyes saw what they saw and my ears heard what they heard. It was the most inspiring, soul-lifting occasion ever vouchsafed me. Better conducted services I have never seen anywhere. More hearty responses to the services are nowhere to be found outside of a theological seminary. The people seemed to speak as with one voice; there with *one accord* they offered up their common supplications, as did the early Christians; the Amen was said as if it had thundered. What a power such a service is! Of course the convocation is made up of the cream from all the stations; but, at the individual mission station, the services are well ordered. The Indian is full of reverence and dignity, two essentials to devout worship. If from contact with others he loses these, he has lost his best property. In the evening after sunset, the criers would go forth, not now to call the people to war, but to family prayer. From all quarters, you would see the people gathering on the hill back of the church; the Bishop and some of his clergy forming the inner circle and the people arranging themselves around them. There, under the stars, with nothing between them and heaven, with tapers in

their hands to read the hymns, they offered up their daily 'sacrifice of praise and thanksgiving.' It seemed, as the stars shone upon us, that God was speaking afresh of His spiritual covenant and its numberless blessings to the true children of Abraham. It is a most beautiful custom. There was a great succession of services: Baptism, marriage, Confirmation, Holy Communion and the laying of the corner-stone of a new church given by the late Mrs. Astor.

"The clergyman in charge of the mission at Pine Ridge is the Rev. C. S. Cook, an Indian who was taken when fourteen years of age by the Rev. J. W. Cook into his home, trained and taught, sent to St. Paul's School, thence to Trinity College and thence to Faribault, Minnesota, to study for the Sacred Ministry. It would seem, in saving and shaping a life for so much good as he can do among his people, the Rev. J. W. Cook has done enough for one man. Contrast the picture of this Christian convocation with the scene of eighteen or twenty years ago. Then it would have been dangerous for the missionary to stand there. The Indians were wild, covered with paint, indulging in all manner of heathen customs. Now the paint, the long hair, the blanket and the tomahawk are disappearing, and citizen's dress, Bibles and Prayer Books are taking their places. Instead of councils of war, councils in the Name of the 'Prince of Peace' to promote 'peace, good-will toward all men.' Surely we are ready to say with praise, 'What hath God wrought!'

"It may be well to say that many of these people came 200, 300 and some more than 400 miles to attend this convocation. They did not travel in parlor cars, but in lumber wagons; showing, notwithstanding the fact that they like to travel, a great degree of earnestness on their part. The Indian women made during the year more than \$1,000 for Church work, and most of the stations are doing something for self-support. Enough has been said to show the forward movement of Church effort.

"The Christian school, which is the right hand of the Church, should be mentioned. When Bishop Hare first established a boarding-school on the reserve it was considered a great venture; but now there is a goodly number of them doing good work. St. John's, at Cheyenne River, opened in its new and attractive building the day I left

the agency. The money given for the school has been well bestowed, and has done and is doing a most excellent work. St. Paul's school at Yankton Agency, which has been a power for good in the past, whose influence is seen in the boys who come here, after passing through a period of depression, is

again full under the good management of its principal, Mr. Johnston. It was not my good fortune to visit St. Mary's School, on Rosebud Reserve. Hope School, at Springfield, beautiful as it is, is in excellent condition, and is a great blessing to the people. The Rev. W. J. Wicks is in charge."

MISSIONARY INTELLIGENCE.

OREGON.—The Rev. J. N. F. Goss, missionary at Baker City and parts adjacent, makes an extended report of his last tour through the John Day country, from which we take the following. He says: "I left Baker City on Monday, February 18th, and reached Prairie, after a tiresome ride of nearly seventy miles and over bad roads, the evening of the 19th. Wednesday I spent in making calls and arranging for a service which was held in the evening in the grangers' hall. The attendance was good, and the responses hearty and loud. A number of young people and others had met the evening before and practised some hymns, which were sung with a good deal of spirit and added much to the service. Thursday and Friday I spent in pastoral work, going from house to house, doing what I could to comfort and encourage these stray sheep in the wilderness, who look forward to the occasional visits which we are able to give them with more than ordinary pleasure. They certainly need a shepherd's constant care, and I trust the time is not far distant when the man and the means will be found for this work. It is a field poor in money but rich in souls, which the Church is bound to look after, it seems to me, if she is to fulfil the Divine command. We have no church building at Prairie and have to worship wherever the 'upper chamber' can be found. I think with \$500 and what assistance could be obtained among the people themselves in the way of teaming and labor, we might erect a comfortable chapel. But the people cannot do it without help.

"Friday evening, the 22d, I went on to Canyon City, fourteen miles from Prairie. Saturday was spent in making calls and arranging for the services which were held both morning and evening on Sunday in the little church we are proud to claim here, and which was built several years ago through the indefatigable efforts of the Rev. Dr. Nevius, now of Washington Territory. Both

services were largely attended and hearty. In the morning I baptized an infant and celebrated the Holy Communion for a good number of devout communicants, whose appreciation of this Christian privilege can better be imagined than described. Shut out from the world, almost, in this pleasant valley, called after the discoverer, I believe, John Day, with only an occasional Church service, those who are more highly favored can hardly realize the pleasure and comfort our visits give to these people. To one unused to such seclusion, the prospect might not seem so bright, but many of these people, grown to manhood and womanhood, have never been outside the valley where they were born. Yet it is surprising to see the intelligence and contentment which may here be met with. I sometimes think it is a blessed thing not to know so much of the world, for the knowledge is sure to bring with it sin and evil. Here the music was good, and of a high order, the young people who took part showing not only culture but talent. What is greatly needed in this valley is a Church school, where the truths of the Gospel could daily be taught.

"Monday, the 25th, I spent at John Day City, two miles from Canyon, in pastoral work. On Tuesday morning, at John Day, I baptized two persons, and in the afternoon, in the church at Canyon, four more, making in all seven: one adult and six infants. In the evening I organized a ladies' guild, and took notes of the condition of our property here, which I am pleased to state is good. The property is well looked after by a committee of ladies, who are most faithful in their trust. I found the church building in the neatest possible condition, and everything in connection with it in as nice order as could be wished for.

"On Wednesday morning I returned to Prairie City, where I held service again in the evening in the Methodist church, kindly offered for the occasion. Although it was a

bad night, on account of rain and mud and the almost impenetrable darkness of these narrow valleys, I had the pleasure of preaching to a large and attentive congregation. After service, I organized a ladies' guild here also, which, I expect, will do a good work in a small way. My visit this time was marked by more than ordinary interest. With careful nursing I believe the Church's work in this part of Oregon can not only be revived, but much strengthened and enlarged. There will be confirmation classes at Prairie and Canyon and also at Dayville. The Bishop, God willing, will visit these places in May, and the people are looking forward to the event with anxious hearts. It will be three years since his last visit. Bishop Morris has become thoroughly identified with the people and institutions of Oregon, and little does the Church in the East realize the magnitude of the work which he has accomplished for her here in the West, the hardships endured during its early history, the patience required even now, the care and anxiety he is constantly laboring under on account of the responsibilities of his office.

"I returned safe and sound on Saturday, March 2d, to take up the work here in Baker, which I am glad to report in a healthy condition. Church interest is increasing slowly but surely, and shaping itself to stay, we think. We have two week-day services—Wednesday and Friday evenings—during Lent, and they are well attended. The devotional spirit at all our services is becoming marked to a degree not known before in this mission. We feel that God's blessing is being largely bestowed upon us. The Bishop expects to take in this place when he makes his eastern Oregon tour, which will be in May. There will be a good class for Confirmation here."

SOUTH CAROLINA.—The Rev. Edmund N. Joyner has been appointed by the Bishop to the charge of the work at Columbia, which was carried on for several years by the late Rev. Benjamin B. Babbitt. Mr. Babbitt died in December last, after having done faithful and good service for the colored people of Columbia. Mr. Joyner has taken up the work where Mr. Babbitt left it, and finds the opportunity for progress to be good if those who have befriended it in the past will continue their interest and new friends of the work among the colored peo-

ple will help him to strengthen and advance the work.

WESTERN MICHIGAN.—The Rev. Charles T. Stout, missionary at Petoskey, under date of February 28th, writes: "During the past quarter, I have been engaged in the duties of this missionary field, holding all the usual services, and completing, as far as possible, subscriptions toward the remodelling of a church building for our own use. A gentleman generously presented us with the old Presbyterian church, which it is our intention to move on to our lot and remodel. This work will go forward as soon as the spring opens."

WYOMING AND IDAHO.—Bishop Talbot visited St Paul's, Evanston, on the Second Sunday in Lent, March 17th. It was a busy day for the minister and people, a most pleasant and profitable one. The services began with an early celebration of the Holy Communion at half-past seven, at which twenty were present. The Sunday-school was held at ten o'clock. The Bishop was present, teaching a class, and catechising the school. Twelve children having recited the whole of the Church Catechism "without an error," were given certificates to that effect, signed by the Bishop, the rector and their respective teachers. Then followed the morning service, at which the Bishop preached a most eloquent and searching sermon. The choir had made careful preparation, and the whole service was rendered with great earnestness and enthusiasm. After a hasty dinner the Bishop and rector drove to Red Cañon where a Sunday-school of forty-eight teachers and scholars was assembled. Again the Bishop taught a class and catechised the school. Then followed the beautiful Church service, after which the Bishop preached another strong sermon, on the parable of the Sower. At the evening service in the Church all available space was filled with chairs, and many remained standing throughout the entire service. Again the Bishop preached a forcible sermon, on the parable of the Pharisee and the publican. A class of seven were presented for Confirmation. The offerings for the day, for missions in this jurisdiction, amounted to something over twenty-three dollars. We all feel greatly strengthened and encouraged by his visit.—*Wyoming and Idaho Mission.*

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

A RECENT TOUR OF MR. TYNG'S.

THE REV. T. S. Tyng writes from Osaka, under date of February 27th, as follows: "I returned the day before yesterday from a trip to some of my stations on the Kii river. Two of these—Hashimoto and Gojo—I had not been able to visit since October. I managed to make one ten days' trip to Techizen in December, and another of two days to Nakayama and Nate; but could not reach the places further up the river. I started finally on the 6th inst., intending to visit all the stations on the river, but had only visited three when I was compelled to return home. I started again last week, and completed the round with the mission of Shimoichi.

"The condition of the work in Wakayama was extremely encouraging. Mr. Uyemura is the catechist in charge, and his consuming zeal and whole-souled devotion to the work is having its effect. The people of the church have also been working zealously, and decided gains have been made in interesting persons of the better class. I was particularly impressed by what I heard and saw of two ladies, catechumens, the one the wife of a physician and the other of a government officer. I called upon the first with Mr. Uyemura, and came away after a visit of nearly an hour much struck with her intelligence and force of character. She seemed more like an experienced Christian than a catechumen. While we were there, her servants came in once or twice for directions, and I thought I could see signs of a very efficient ruling of her own household. The other lady was out when we called, but seems also to be a woman of unusually forcible character. Until she became interested in Christianity she had been a good deal of an invalid, but is now quite strong and well.

This has excited much remark among her friends, and I have little doubt that the stimulating effect upon her whole system of her new faith had much to do with her restored health.

"In Nate and Kokawa the work is difficult and discouraging. Nate is quite a small place, and Kokawa, although a good deal larger, seems difficult to get a hold upon. I have felt sometimes like withdrawing the catechist working in these two places and sending him to some of the larger towns in Techizen. Nate, however, has furnished no less than four catechists and theological students to the work, and its little handful of Christians are babes in Christ who need constant care, and I cannot make up my mind to leave them with only occasional visits from workers in places at a distance.

"In Yuwade, half-way between Wakayama and Kokawa, I admitted four catechumens. One, the postmaster, a man of considerable means, opens his house as a preaching-place, and entertains the workers who visit the place. Mr. Uyemura goes occasionally from Wakayama, and Mr. Koidzuka once a week from Kokawa. We have two communicants in Marusu, near Yuwade, both very zealous, and one a man of considerable influence, who will be a great help to the work.

"In Hashimoto and Gojo I found that the Christians had advanced, although there had been few gains from without. The Gojo people have been carrying on work at Shimoichi, ten miles away, where some of them have gone every week, their expenses being met out of the contributions of the church. They have met with very strong opposition there, there being a Buddhist school with seventy or eighty pupils in the

place. These would come time after time in a body to the preaching, making so much disturbance that very few other people ventured to come, and then suddenly going out in the middle of a sermon, leaving the preacher to continue speaking if he chose to an empty room. There have been three catechumens in the place, of whom only one, a woman, has continued steadfast. Still the work has been kept up, month after month, the Christians being loth to abandon it, and the police authorities also urging them, on grounds of public morality, not to give it up. Word came when I was in Gojo, that a regular preaching-place had been offered, and the people of the church then offered to pay more than half of the salary of a catechist, to be stationed for a few months in Shimoi-chi, if I would pay the rest, thinking that the work could be more efficiently carried on in that way.

"The teacher of the English school supported by the people in Gojo receives a third of his salary from the mission as an assistant catechist. I was told a story about him while I was there, that I think will interest you. He has been in the habit for some time of going to a wood not far from the town to pray. A leper, who lived near by, noticed him going and coming, and watched him. At last one day he stopped him, and asked him if he would not pray that he might be recovered of his leprosy. Mr. Kamada answered that he would, and did so, and went also from time to time with Mr. Oka, the catechist in charge at Gojo, to the leper's house, a most filthy

place, to teach him. A physician, one of our communicants, became interested, went to see him and prescribed for him. Now, they tell me, his disease shows signs of improvement, and this has led him to bring another man, who has a lame arm, and for whom he asks them also to pray. It is worth while to remember, for our encouragement, that in Gojo, where all these works of faith and labors of love are going on, there was but a little over two years ago not a single Christian.

"I said above that in most of the places up the Kii river there had been little gain from without. This is perhaps partly due to my own inability to visit them as much as I should have liked; but the main reason is that I have not money enough to do the work efficiently. I have catechists at the main points, each having charge of the work in the place where he is stationed and visiting places near by; but this is not enough for efficient, aggressive work. There is needed also a periodical stirring up of the heathen populace, and this can only be done by large meetings, well advertised, with speakers from abroad, which involves, of course, some expense. I have held none in the past six months, and with my present appropriation can hold none. Not only this, but I shall be obliged to cut down even present expenses, for with all the care I have been able to exercise I have used nearly two-thirds of the appropriation in six months. To cut down further means to visit my stations less frequently, and to require my catechists to do the same with theirs."

ANNOUNCEMENTS.

Africa.—Dr. and Mrs. Tucker, *en route* to Cape Mount, have been heard from at Freetown, Sierra Leone, under date of February 26th.

—Mr. Alfred Johnson, who, it will be remembered, has been on sick leave in this country, sailed from New York for Cape Mount, by the barque "Monrovia," April 6th. His health seems to be entirely restored.

China.—The Board of Managers, at its stated meeting on the 9th of April, acting by request of the Missionary Bishop of Shanghai, appointed Mr. Samuel E. Smalley, of St. Andrew's, Manitoba, as missionary teacher to China. Mr. Smalley has had ten years' experience in educational work, and

is at the present time the treasurer of the municipality of St. Andrew's. He is the son of an English clergyman and the son-in-law of the rector of St. James' Church, Winnipeg.

Japan.—Miss R. Ford Heath and Miss Georgiana Suthon, whose appointment was announced in the March number, sailed together from San Francisco for Tokio, by the steamer "Arabic," on the 6th of April. A farewell service for Miss Heath was held in Trinity Church, Covington, Kentucky, on Tuesday evening, March 19th, when an address was made by the rector, the Rev. Frank Woods Baker. Miss Heath left Cincinnati on the morning of the 22d. Near

Meridian, Mississippi, the train was wrecked; but fortunately the car that Miss Heath was in did not leave the track and she was uninjured. She reached New Orleans on Sunday morning, the 24th. There she was the guest of Mrs. William C. Coyle, secretary of the Woman's Auxiliary in Louisiana.

—A farewell service was held for Miss Suthon in St. Paul's Church, New Orleans, on Wednesday evening, March 27th, in which the Bishop of the Diocese, the Rev.

H. H. Waters, rector of the parish, and the Rev. Dr. William A. Snively, rector of Trinity Church, took part. Both the Bishop and the rector made addresses. Miss Suthon and Miss Heath started the next morning by the Southern Pacific railroad, and reached San Francisco during the evening of April 2d; where they received many attentions from Mrs. A. M. Lawver, secretary of the California Branch of the Woman's Auxiliary.

AFRICA.

NOTES OF THE MISSION.

WITHIN the last few weeks we have received a number of letters from the St. John's Mission, Cape Mount, and among them one from Bishop Ferguson, who was there upon a visitation at the time. These letters are largely occupied with details of business; but there are several things that are of general interest. The Rev. Mr. Merriam writes: "We have been much blessed by the Lord, hence the school has been wonderfully increased." The Rev. Mr. Jones says that the Bishop arrived there January 12th, and remained until the 26th, and continues: "We have now ten boys who have pledged themselves for mission-

ary work before the Bishop and teacher and in the presence of the whole school. Oh, may they be true, and may God make them chosen vessels unto Himself to bear His Name unto the heathen! All the boys of our brotherhood [*i. e.*, the 'King's Sons'] are so pledged except two who are not far enough advanced." The Bishop himself informs us that he brought with him to Cape Mount the Rev. O. E. Hemie Shannon, whom, on the 31st of January, he placed in charge as superintendent *pro tem*. He is still hoping that a competent man will be found in America to take charge of the work. The Rev. H. C. N'yema Merriam goes to Hoffman Station to take charge.

CHINA.

PRESENT CONDITION OF ST. JOHN'S COLLEGE, SHANGHAI.

ON the 1st of February last the Rev. Mr. Pott made a report to the Bishop of the mid-winter examinations at St. John's College, of which an account was given in this magazine last month. In summing up his report, Mr. Pott says: "Of the educational work of the institution, there is not much new to be added. We still continue the system of teaching English half a day and Chinese half a day. Owing to there being more frequent reviews in their Chinese studies, I think the pupils have done more thorough work this year. The introduction of a system of rewards of merit has had, I think, a beneficial effect. The teachers reported to me every six weeks on the conduct and diligence of the boys, and those who were most painstaking in all departments, and always well-behaved, were presented with books at the end of the term before dismissal

of school for holidays. Fifteen boys received prizes, of which number four were Christians. Awards were also given for attendance, thirteen boys receiving them, of whom nine were Christians. The head boys of the school this year may be considered to be, Wong Su Lan (Christian), on 'Deas' scholarship; Tsu Pau-Nion, Oo Zung-Ts, Lu Yuk-Kweng, Lu Yen-Seng (Christian), 'Bishop Henshaw' scholarship.

"In the western science department of our educational work, one attempt at an advance has been made in the formation of a chemistry class. This year we hope to add a little work in astronomy and perhaps something in physics. All is rudimentary; but we are convinced that now that scientific primers have been simplified so much, it is possible to teach in a simple, popular way the great principles underlying all science.

"As to the Christian work and influence of the school there is much to encourage us.

We have formed a guild, called the Holy Cross Society; the object of the society being to draw together all those interested in the spread of Christ's Kingdom in China, whether baptized or unbaptized, by uniting them into a praying band. The members promise to do three things—(1) pray daily in their rooms morning and night, repeating a prayer for missions with their other prayers; (2) to give a small sum of cash weekly for the cause of missions; and (3) to exhort others to join the society. We meet bi-monthly. At the meetings each member wears a small silver cross as a badge, and in turn one member each time, after reading a chapter from the Bible, delivers a short address. We started with nine members and now have sixteen; of the members, three are unbaptized boys, promising on admittance to renounce heathen practices, and to be baptized as soon as possible.

"The favorable attitude toward Christianity still continues to exist. My little band of communicants remain faithful, and highly esteem their privilege of coming to the altar. One breathes a different atmosphere in our school from that outside. I often forget that the larger number of my flock are heathen, and talk to them as Christians, and they from long association with Christian ideas and sentiments are able to be responsive, whereas when we preach to the heathen pure and simple in the neighboring villages, we feel we are talking to those who do not even know the simplest elements of religion as we conceive it. The number of Christian boys remains about the same—twenty-six.

"As regards the recreation department, we are still waiting for friends to help us in the way of buying simple appliances for exercise. The use of the magic lantern has met with great success in giving enjoyment. We have had nine exhibitions in all, and the treat winds up inevitably with a round of applause in true American fashion.

"The school work is a large work, and absorbs much time and energy; but I feel an unwavering confidence that a school of this character has done and can do *real* work for the cause of Christ in China."

CHINESE STUDIES AT ST. MARY'S HALL, SHANGHAI.

We gave last month the substance of a report of the semi-annual examinations in English studies, made by Dr. Percy

Mathews at St. Mary's Hall, at the Rev. Mr. Pott's request. Since the receipt of Dr. Mathews' report, we have received the report made by Mr. Pott to the Bishop of the examinations at the school in Chinese studies.

Mr. Pott says: "The small girls were examined in the morning, one of the brightest young ladies of last year's class being their teacher. All in turn recited the Christian books and Chinese classics. Some suffered from 'school fright,' but yet all did remarkably well. Their knowledge of Scripture is very wonderful, not only in the way of recitation, but of understanding its meaning. They recite weekly to Mrs. Pott, and are questioned as to the meaning of the books they are studying.

"In the afternoon the large girls were examined. In addition to recitation they wrote essays, explaining the meaning of the text, and their previous exercises in writing and composition were handed around among the visitors for inspection. Some of the girls are very clever, and immeasurably removed in point of education above other girls of their native land.

"I do not mean to be fulsome in my report; but I know you quite agree with me when I say that at St. Mary's Hall one sees such evident results of the labor bestowed that one is filled with joy. There have been many workers who in time past have worked at the education of the girls of our mission, and one and all must feel happy at seeing what has gradually been accomplished. We have now an institution of which we may be proud, and all may feel satisfaction at having been co-operators in bringing about the happy result."

AIDING THE SUFFERERS FROM FAMINE.

The Rev. Dr. John L. Nevius, the well-known Presbyterian missionary in China, and a brother of the Rev. Dr. R. D. Nevius, of our Church (now at North Yakima, territory Washington), has been successfully administering aid to the famine-stricken people in China. We have been permitted to read a copy of a letter written from Chefoo, on February 8th last, by Mrs. Nevius, to friends in this country, giving many interesting facts of the good work.

Mrs. Nevius describes the origin of the relief work, conducted under Dr. Nevius' leading, as follows: "When Dr. Nevius' and

Mr. Laughlin were out together in October and November, they were one evening in an inn. Dr. Nevius' man came to him, saying that two refugees from a famine-stricken village some distance off were outside. Dr. Nevius says he felt tired and averse to any more talking that night, but something made him say, 'Call them in,' and on conversing with them, he and Mr. Laughlin decided that they had better go themselves to the region. And from that little incident, in a great measure, the interest felt and the relief given have come. . . .

"Sunday, February 10th, Dr. Nevius said to me, 'I am going to do something as soon as I get this off my mind (*i.e.*, another famine letter), and you can help me. I am going to write a prayer, and have it printed and distributed all through the famine region. I want it to be a confession of sins and acknowledgment of God's righteous judgment, and begging for fruitful seasons, all through Christ's Name.' Is it not a good idea? You see the thousands now receiving aid must all know something about Christ, and I think will be ready to really pray in this their extremity; and it may be that this

awful calamity is to be the greatest blessing which has ever come to this country. . . .

"When Dr. Nevius was in the famine region he gave Mr. Li-ping-i, a young preacher, a little money to expend in special cases of distress. One day, Mr. Li was going along the road, and saw a woman lying on the ground, weeping bitterly, her husband standing by her. When he came to them, he tried to say some words of comfort, but the husband exclaimed, 'Oh, you do not understand it. She is crying for her little girl. We have just sold her, and there she is being carried off by the people who bought her,' and they pointed to a company of people about disappearing over the brow of a hill; 'we were all starving, and we had to sell her to get a little food to keep the rest of us alive.' Mr. Li found they had sold the child for about \$1.50, about enough to keep them alive a month, I suppose. He said, 'You may have her back,' and he gave them some silver with which they at once redeemed the little girl, and were soon happy in having her in their arms again, and some food, too; but I fear not very much."

JAPAN.

MISS CARTER'S WORK.

MISS SYBIL CARTER writes from Tokio, in a letter without date, as follows: "We left Tokio on February 22d for Satte, and had a meeting there in the evening, from 7.30 to 10.30, a good audience and much the best meeting we have had. We went on then to the following towns: Kumagai, Tajima-mura, Tamagoi, Yorii, Tanaka, Sakurazawa, Ogawa, Tamagawa, Matzuyama, Kawagoi, Yamashiro, Hauno, and Ome. This is our fourth trip, and it was most encouraging, for there were even better assemblies than ever before. The meetings vary very little. Mr. Page, some Japanese brother, and I speak at each. I nearly always address myself to women and children now, as so many come out to every meeting and the brethren do not speak to them so especially. Mr. Page baptized eight at Kumagai and five at Kawagoi; the latter were all men, and of the Kumagai eight, five were men. In a number of these places are classes preparing for Baptism. In Ome they are to build a 'preaching place' at once, and a large band meet twice a week

to study the Bible with Totsuka San, the faithful catechist.

"In one place, we sat on the floor, facing the crowd, with slips of paper pasted to the wall above our heads. On each paper was the name and subject of a speaker. The man of the house was very peculiar looking; had very long black hair, that looked very unkempt. He had come to look at me several times, saying he had never had a foreign woman in his house before. He wished to examine my watch-chain and pencil, and my muff was a very great curiosity to him. When the meeting was over I told O Raku San to take my paper down, as I wished to send it to you. She took hold of the paper and suddenly the man sprang forward calling out fiercely, 'Let that paper alone; it is mine.' I told her to explain to him that I wished to send it to America. He then pleaded for it saying, 'I want to keep Odake San's paper and Kata San's (that is, mine), as those two were the only ones I could understand, and I want the papers to help me remember their words.' Of course I gave him the paper. Odake

San is one of our catechists. He had spoken of this: 'What is God?' and without knowing at all what he had said (for he spoke in Japanese), I had spoken on the words 'God is Love.' We were all touched to see this fierce creature saying that he had understood these two, and I pray that he had.

"One morning in the hotel at Kawagoi I had a talk with the landlady. I asked her which of the many temples she worshipped in. She said she was a very busy woman and did not go to the temple at all, but that once a month she sent the 'mother of the house' to worship for the whole family. I asked her what god she worshipped; she named one of Japan's million of hero-gods, and said all Kawagoi felt grateful to him. I asked for what she was grateful to him. She looked puzzled, but said at last, well, she was grateful for health when well. I then asked her if she really believed that Buddha himself, who was a man, had like us been sick, and like many had died, could really make her well. She did not know. I then began to tell her of Almighty God, the Creator. She listened very earnestly, and that night her husband came to hear us for the first time. I shall hope to see her in the fold of God yet."

In a subsequent letter, also without date, Miss Carter writes: "I have returned today from another country tour, this time to Numadzu and the village of Enoura. We left Tokio at 1.30 P.M. on Saturday, reaching Numadzu at 7 P.M. We had a really delicious Japanese supper of *Cha-wan-mushi*, broiled fish, broiled birds, sea-weed, and vegetables (nameless to me), with excellent rice and tea. The catechist and several of the believers came to meet us, and after our supper we spent the evening talking with the native Christians. On Sunday morning, at nine o'clock, we had Morning Prayer, with Baptism, and sermon by Mr. Page from St. John iii., 5. In the evening we had a glorious meeting in a Japanese theatre; more than 350 of the heathen came in. Mr. Page spoke in Japanese for an hour and a half, and I, with O Raku San to interpret, had a half-hour to 'tell a story.' I enjoyed very much watching the faces of the people while Mr. Page preached. He has a very quiet, impressive manner, and keeps their attention from first to last.

"On Monday we went over to Enoura, a fishing village, where we were to speak in

the evening. This place is a little more than four miles from Numadzu; but here, after having a hasty lunch, we started for a 'tramp' and walked steadily from one o'clock to half-past four, following the coastline most of the time, sometimes passing over spurs of the mountains, once through a mountain by a tunnel. We were looking for a quiet, cheap place for summer. One had told us of a house on the top of a mountain. We finally found this place, and climbed to it. In some places it was so steep that without help I fear I should not have reached the top. Oh, what a view from that little mountain house! The whole bay, fringed by little fishing villages, groups of bamboos waving in the breeze, sturdy pines, and temples on several prominent points. We looked, and looked, far out to sea on one side, far off to the interior at the rear, while peak after peak rose in quiet beauty. We enjoyed it all; but as Mr. Page has two small children, we saw the place was far too dangerous with its precipitous sides. So we went on, winding around the beach, and finally found a Buddhist temple that we think will do. Is it not curious that they will rent their temples for missionaries to sleep in, and even for them sometimes to speak in! They need the money and take it.

"In the evening we had an excellent meeting in the house of one of the leading men, and then went back to Numadzu for the night. Mr. Page had baptized on Sunday a man, Suzuki by name, a policeman, who is always a man of power in a Japanese village. Suzuki's son made a short address to his friends in Enoura, for this village had been for a long while his home. Mr. Page seemed much pleased with Suzuki's address, and said it was a strong and manly putting of the Christian faith. Kuribara, the catechist, spoke after Mr. Page, and then I. We returned to Tokio the next morning, to be here for the opening of Miss Aldrich's school, March 20th. We have just returned from the opening exercises of the school. The house was very neatly arranged and is quite a pretty place. There was a full turnout of our missionaries and a great many Japanese were there. We had some speeches and refreshments, and a reception, very like such an affair at home. Six very pretty young girls were there, ready for school to-morrow, and several others

come in to-morrow. Mr. Shimidzu, the Japanese principal, told me he felt quite pleased and very hopeful of a full school. We passed a pleasant afternoon and came home glad that Miss Aldrich is at last at work, and the school is fully fledged. I pray God it may be a blessing."

THE SCHOOL AT NARA.

The Rev. Isaac Dooman, of Nara, in his last letter informs us that as soon as it became understood that a number of his pupils had professed Christianity a large number of the other pupils withdrew, so that at one time he was afraid that he should either have to close the school or ask for help from the Board of Managers to sustain it. Just at this trying hour two men of the city, Mr.

Tanaki, a Christian, and Mr. Ido, not a Christian, came forward and supplied the deficiency in the funds. This noble and generous act kept the school going. At the time of writing, Mr. Dooman says, the number of pupils was steadily increasing. They then had in all departments 110 students, and the tuition fees were quite adequate to meet all expenses.

DEATH OF MAURICE WOODMAN.

The sad intelligence has been received of the death of Maurice Radcliffe, eldest son of the Rev. and Mrs. E. R. Woodman, at Tokio, on February 28th last, in the fifth year of his age. Our sympathy goes out to the afflicted parents.

HAITI.

NOTES OF THE CHURCH.

BISHOP HOLLY writes as follows on the 27th of February: "Sunday last (Sexagesima) we had the satisfaction of admitting to the communion of our Church, the wife of that Haitien general whose conversion I reported last year, and whose pious devotion I then noted. He had never been a communicant himself in the Roman Catholic Church, though baptized therein. His wife, however, was a zealous communicant in that Church. From the godly example of her husband, and the marked change in his life after his conversion and admission to the communion of our Church, she spontaneously resolved to follow him and become a communicant of the same. It was, therefore, with joy as well as satisfaction that we welcomed her, kneeling beside her husband, last Sunday, at the Lord's Table. He has preached by his good example in his own household, and thereby recommended the pure Scriptural Church of which he is a member, to his bosom companion.

"A letter from the Rev. H. Michel, received on Monday last, conveys some details of his recent pastoral circuit in his mission-

ary district. He visited a new locality called Grand Cassave, where he preached in the open air to an attentive audience, from St. John viii., 36. Some of those who heard him became so interested in his Gospel message, that they promised to put forth their efforts to build a country chapel as soon as possible at that place. From thence he visited a station at Cabal, from whence he continued to Thomonde, the extreme limit of his district, where he arrived January 20th ult., at 6 P.M. The Rev. Chéri Cadiche had already constructed a neat country chapel at this station, in which the Rev. Mr. Michel administered the Holy Communion for the first time the next day.

"Mr. Michel set out from Thomonde January 22d on his way home by way of Petit Fond, where he administered the Holy Communion in the Church of the Good Saviour. From thence he proceeded to L'Édier, one of the stations depending on this parish, where he admitted a new convert to the Holy Communion, which he also administered there. The new convert is a sister of the deceased Deacon of that parish, the late Rev. Willobé Jacob."

THE most interesting and encouraging feature of Christian work in the Sandwich islands at present, seems to be the strong hold which is being gained on the 6,000

Japanese laborers there. The members of the Japanese embassy, themselves brought into the Christian life recently, are actively aiding in the work.

MISCELLANY.

TOPICS FOR PRAYER.

- I. For such enlarged contributions before June 1st, as will warrant increased appropriations for the new year.
- II. That the choice for deputies to the next General Convention may fall upon men of zeal in Domestic and Foreign Missions.

ON THE WAY TO EMMAUS.*

It happened on a solemn eventide,
Soon after He that was our surety died,
Two bosom friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busied as they
went

In musings worthy of the great event.
They spake of Him they loved, of Him
whose life,

Though blameless, had incurred perpetual
strife,

Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.

The recollection, like a vein of ore,
The farther traced, enriched them still the
more;

They thought Him, and they justly thought
Him, one

Sent to do more than He appeared to have
done;

To exalt a people, and to place them high
Above all else, and wondered He should die.

Ere yet they brought their journey to an end,
A stranger joined them, courteous as a friend,

And asked them with a kind, engaging air,
What their affliction was, and begged a share.

Informed, He gathered up the broken thread,
And truth and wisdom gracing all He said,

Explained, illustrated, and searched so well
The tender theme on which they chose to
dwell,

That reaching home, "The night," they
said, "is near;

We must not now be parted, sojourn here."

The new acquaintance soon became a guest,
And made so welcome at their simple feast,
He blessed the bread, but vanished at the
word,

And left them both exclaiming, "'Twas the
Lord!

Did not our hearts feel all He deigned to say,
Did they not burn within us by the way?"

—*From Cowper's "Conversation."*

Like those Emmaus pilgrims let us go
Forth from the city gate of things below;
Christ at our side, His Scripture our delight,
Hearts burning now, and then the beatific
sight.

—*H. C. G. Moule.*

WISE WORDS.

It will be a grand day for the progress and power of the Church when all our parishes come to realize and act upon the important truth contained in these wise words of the Bishop of Colorado, addressed in his consecration sermon to the new Assistant Bishop of Southern Ohio, the Right Rev. Boyd Vincent: "I could not but observe, during all our loving intercourse and intimacy, your zeal and earnestness, your power of accomplishment, your influence with men, your unfailing wisdom and practical judgment. Chosen by your Bishop for the most difficult post in his diocese, your splendidly organized and most efficiently worked parish has more than justified our hopes. In the marvellous growth and development of your work you have proved beyond dispute or cavil that working out from the centre brings back new life to the centre; that missions pushed vigorously out from the parish do but strengthen the parish that fosters and sustains them; and that giving in unstinted measure for missions is the secret of financial as well as spiritual prosperity." In view of this sentiment, how weak and idle the excuse that comes from so many parishes—"We have all we can do to support ourselves, and can spare nothing for missions." And so it will be to the end of the chapter, until these parishes learn the Divine lesson: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—*Oregon Churchman.*

THERE are now 637 Indian boys and girls at the Carlisle school, and the Apaches constitute the largest element of any one tribe.

* See Frontispiece of this Magazine.

CAPTIOUS OBJECTORS.

THE last century, in contradistinction to all its predecessors since the early promulgation of Christianity, has been "the age of missions" in the Scriptural use of the term. It is, however, often contemptuously asked, What success has attended these missionary efforts? We see not yet all the kingdoms of the world becoming to any appreciable extent the "kingdoms of our Lord, and of His Christ." What do these feeble Christians? What impression are they making upon the solid mass of heathendom which is confronting them on all sides, and into which, so far as we can judge, they are precipitating themselves in vain? Surely these missionaries are spending their strength for naught and to no purpose? There might be a ready and sufficient answer to all this gathered out even from dry statistics, and quite apart from manifold other important considerations which when taken into account would, to any competent critic, be satisfactory. Little good arises, however, from arguing about the success of missions with gainsayers who approach the subject with prejudice, and who would probably, in many cases, be prepared to dispute the cogency of the commands of the Saviour Himself. St. Paul, in his day, maintained reasonably enough that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." When we look round the mass of professing Christendom, can we question for a moment the need of applying a similar test to the outward profession of Christianity? We do not mean to say that the obligations of Christianity do not rest upon those who profess it to be their creed, or at any rate their religion. But there are notoriously multitudes in every country in Europe and America, whose lives and sentiments are in ceaseless contradiction with every tenet and precept of Christianity, and whose allegiance to their Master, even where it is nominally retained, is of the most superficial character. Until a genuine work of conversion has prevailed effectually in them, captious objections can alone be anticipated from such persons on missionary topics. With indiscriminating credulity,

they readily receive them from others and pass them on with zest and satisfaction. Hearsay evidence, to which not much importance is, we believe, attached by lawyers, amply suffices for depreciating missions and missionaries.—*Church Missionary Intelligence*.

AN IMPORTANT SHOWING.

AMONG the "Clippings from Papers Edited by Colored Men" in a recent number of the *American Missionary* is the following: "In the South there are now 16,000 colored teachers, 1,000,000 pupils, 17,000 in the male and female high-schools, and 3,000,000 worshippers in the churches. There are sixty normal schools, fifty colleges and universities, and twenty-five theological seminaries. The colored people pay taxes on nearly \$200,000,000 worth of property valuation. This is a wonderful showing for a race that has 200 years of slavery . . . back of it; it needs no silent sympathy or patient waiting, when in twenty years it makes such a showing. American generosity has done for the South in twenty years what statesmanship has failed to do in over a century; but generosity should not be depended upon, as even that can reach a limit."

HOPEFULNESS OF THE INDIAN WORK.

THE Rev. Dr. A. F. Beard contributes to the *American Missionary* a valuable article entitled "The Hopefulness of Indian Missions, as Seen in the Light of History." The following are some of its concluding words: "It has been said that these heathen tribes are a vanishing people, destined to decline and finally to disappear. Certainly their condition for 200 years has tended to decrease them, and yet, when Columbus discovered America there were not double the number that there are now. In happier conditions than formerly, there is a decided increase in the Indian population, as there is betterment in their customs and modes of life. Their missionary teachers find them with the ancient characteristics unchanged—rude in thought, though with a marked intellectual power. The open book of nature the Indian knows well. He will tell you the habits of bird and beast and tree

and plant. He will tell you the time of day by looking at a leaf. But the life of civilization comes hard to him. He does not know the value of time nor the value of money. It is hard for him to measure his days or to provide for the future, or to care for to-morrow. He has not the heredity of civilization and Christianity, hence missionary work sometimes seems slow in progress, but it is surely gaining upon this almost dead past of half a century. Thirteen missionary boards are now pressing forward to teach them the way and the truth and the life."

WHAT THREE SISTERS HAVE DONE.

AT the recent centenary conference of missions held in London, the Rev. J. McMurtrie, of Scotland, said: "I knew in Edinburgh three sisters who had a great desire to go to Africa, but they knew we were in difficulties with regard to money, and they would not ask a penny from the church. They were not rich. One of them was teaching at a school in the old town of Edinburgh; another was in a millinery establishment, and the other was doing something else; and they said, 'We will make a bargain that two of us will stay at home and help, and keep the third, who shall be a missionary in Africa.' The sister sent and supported by the two sisters who staid at home is to-day joyfully and successfully toiling as a missionary in Africa."

A COURAGEOUS MISSIONARY.

THE Rev. Dr. Otis Gibson, who from 1868 to 1886 was the leading missionary among the Chinese in San Francisco, died recently at his residence in that city. Of his fidelity and courage the Rev. Dr. S. L. Baldwin writes in the *Chinese Evangelist*: "He soon gained the entire respect and confidence of the Chinese residents; and when the hoodlum spirit became rampant and truckling politicians catered to it for personal advantage, so that a public sentiment was engendered very inimical to the Chinese residents, Dr. Gibson, with that lofty courage characteristic of him, stood firmly and resolutely in defence of the oppressed Chinese. He was once burned in effigy in front of the City Hall, while the mayor of the city was making an anti-Chinese speech within, and conniv-

ing at the doings of the godless mob without. On appearing once in the Legislative Hall at Sacramento, a motion was promptly made by one of the hoodlum members that Otis Gibson be expelled from the hall; but there was a majority of rational and decent men in the body large enough to prevent the passage of the resolution. Sometimes it was necessary to secure police protection for the mission house, and on many occasions Mrs. Gibson was in serious doubt when he left the building whether she would ever see him again alive. In the midst of such conflicts and trials he pressed on undaunted in his work until three years ago when he was stricken with paralysis, undoubtedly the result of the long nervous strain to which he had been subjected."

MARY WHATELY.

MISS MARY WHATELY, head and founder of the well-known and most successful English mission schools at Cairo, died recently in that city. Miss Whately, who was in her sixty-fifth year, was the second daughter of Archbishop Whately, the author of the "Logic." She went to Cairo for her health in 1861, saw there was useful work to be done there, and settled in the country for good, attaining in the course of years a very good knowledge of colloquial Arabic and an extraordinarily intimate acquaintance with the manners and feelings of the Egyptian people, for whom she had a deep affection and regard.

When she first opened her school there was no other school in Cairo for Moslem girls. A boys' school was added, the work prospered, and in 1869 Miss Whately received a gift of a plot of land outside the city wall from the late khedive, where suitable premises were built. At first Miss Whately bore nearly all the expenses herself; but latterly many friends had helped with gifts of money. Some time ago a medical mission was successfully opened. The school-house receives an average of 600 pupils of various nationalities; but Egyptians form the great majority. About two-thirds of the girls and half of the boys are Moslems, the rest mainly Copts.

Miss Whately had gained a wide reputation as an author by her pictures of modern Egypt in her "Ragged Life in Egypt," "Among the Huts," "Scenes of Life in Cairo," etc.

A TRUE CONVERT.

A RECENT number of the London *Wesleyan Missionary Notices* contains a letter from the Rev. J. Parson, a Wesleyan missionary at Lucknow, giving an account of the conversion of a Brahmin *pundit* of that city, and of the persecution which he suffered in consequence from his family and former friends. His wife, who was unconverted, brought to his house a large number of Hindoos, who subjected him to every kind of indignity. They shaved his head, made him drink filthy water, kept him without food, burned his Testament, locked him in the house, and jeered and scoffed at him, and his wife even made his little son beat him, and threatened to poison him and hang herself. Through all this tempest the man stood quiet and bold. He would not leave his wife because of his love for her and their children, although she would not have him in the house, and he was forced to live in the open air, and afterward in a little hut which he built for himself.

In the course of time the convert attended the district meeting of the Wesleyan mission and made his public confession of Christ. When a question was put to him about the persecutions he had lately suffered, he simply said: "Since reading in the New Testament of the shame, the ignominy and pain Christ endured for me, I feel that what I have endured is not worth mentioning, and I would rather say nothing about it."

AN ANTIDOTE TO INFIDELITY.

I SHOULD like to say that we have in the successes of our Foreign missionaries an antidote to the assaults of infidelity, at the very moment when it is most needed at home. One cannot but admire the honesty and candor with which Charles Darwin acknowledged that he was wrong in supposing that the inhabitants of Terra del Fuego never could be elevated by the Gospel. I think that the success which attended the efforts made there was worth going into the field for if for no other reason than to have that acknowledgment from a man like Charles Darwin; a man whose character for honesty and accuracy of observation was beyond all doubt, whatever might be said of his theory. Nothing could have been more valuable at the time in which it came

than the testimony which was furnished by the successes of Foreign Missions in our different stations. I think we ought to glorify God for them. The Fijians, for example, have come up from heathenism to civilization in a single generation. There has been no long process of development or evolution in their case, but a spiritual creation by God's Holy Spirit.—*Rev. Dr. Wm. M. Taylor.*

ENCOURAGING FACTS.

VERY encouraging facts continue to be given concerning the results of Christian labors among the Chinese of this country. A Sunday-school composed of 100 Chinamen, connected with the Rev. Dr. A. J. Gordon's church in Boston, recently voted to sustain three native missionaries in China. The Rev. A. J. Kerr, a missionary to the Chinese in San Francisco writes to the *Church at Home and Abroad* that fifteen members of his mission church went on a visit to their homes just before the passage of the last Chinese exclusion bill, and that they cannot now return from China. He and the church feel the loss of these fifteen Christian men; but he says, he does not doubt that they will be witnesses for Christ and laborers for Him in their native towns or villages.

At the recent annual meeting of the missions on the Pacific coast, of the American Missionary Association, Jee Gam, a convert, now employed by the courts in San Francisco as an interpreter, read an address on "The Congregational Association of Christian Chinese," in which he sketched the origin of the association in 1871, and its progress since, and said that it had been the means of the conversion of more than 700 Chinese. The members contribute about \$9,000 a year, which is mainly expended in missionary efforts among the Chinese.

The Rev. H. T. Noyes, a missionary of considerable experience in China, and who is now on a visit to this country, writes: "China is spiritually dead, and no development of internal resources, no amount of military and naval drill, of secular instruction or of intellectual awakening can give her spiritual life. Nor can her own systems of belief. Confucianism has no light to throw on a future life, and no motives sufficient to enforce even the morality which it teaches. Taouism blinds with vain supersti-

tions. Buddhism is destructive, crushing out all the sensibilities of the human heart, and finding refuge from misery in losing consciousness of either pleasure or pain—its last best hope, the twin sister of despair.

“Life and immortality are brought to light in the Gospel,” and this Gospel is the priceless boon which God makes the Christian Church responsible for giving to China. He will bless her in meeting that responsibility. The quiet, patient laborers for the Chinese in this land are so evidently working in the line of God’s providence that results are sure, and ‘He who seeth in secret will reward them openly.’ May not the same be said of those who have entered China’s open doors?”

A NON-MISSIONARY CHURCH.

THE Church that is non-missionary is in a very grave sense non-Christian. It crosses a Divine purpose, resists a Divine call, ruptures Divine order, and diverges from the great line of development in the Kingdom of God. The non-missionary Church sins directly against its own self-interest. In the Kingdom of Christ there is no law more clear than this—that disobedience to His will means spiritual poverty, that surrender to His will means spiritual wealth. The spiritual vitality and vigor of the Church may always be measured by its missionary spirit and enterprise. A Church is pure and strong according to the number of true believers which it contains; believers are true according to their likeness to Christ; and the sum of all the best which met in Christ met in His missionary character. The Church that is true *must* be missionary, for she has been redeemed by, and lives in, exists for, and follows, or imitates, a Missionary Saviour.—*Rev. George Wilson.*

MARRIED MISSIONARIES.

THERE has been a tendency lately to complain of missionaries being married. Contrasts are drawn between the man who has house and wife and servants, and is supposed to live in comfort and “take things easy,” and the man who goes out alone, plunges into the jungle, lives among the natives, and sets an example of self-denial. The contrast is telling, but it is very misleading. There are bachelor missionaries living in comfort, and there are married couples en-

during severe privations. It depends on where they are. Do what you will, you cannot make Bombay or Madras like central Africa or Moosonee; and the strange thing is that people immersed in luxury at home should wish to do so. But as regards married and unmarried missionaries, both are wanted. In the Church Missionary Society’s ranks, two-thirds are married and one-third single. Though we value the latter, we must not forget that a missionary and his wife are in most cases really two missionaries; and it is impossible to overestimate the blessed work done by many of the wives.—*Church Missionary Intelligencer.*

FRAGMENTS.

— The China inland mission has been enabled to send \$20,000 for the relief of the sufferers from the famine in China.

— The ratio of the gain in converts in all the Protestant missions in China during the last decade is about 140 per cent.; and in Japan it is over 300 per cent.

— The Bishop of Durham (Dr. Lightfoot) has always made it a rule to spend all his episcopal income, \$35,000 a year, on Church and educational work.

— According to the latest official reports the population of the United States numbers now no less than 61,702,000 persons. The population doubles in about twenty years.

— The Rev. Dr. Jaeger is succeeding in securing subscriptions for the orphan asylum for colored children at Lynchburg, Virginia. The amount received includes two subscriptions of \$1,000 each.

— The Moslems of Delhi have opened a seminary in which preachers are taught all the objections of western infidels against Christianity, that they may go forth to oppose the Christian preachers in town and country.

— Mlle. Dumas, of Paris, is a white-haired lady of ninety-six, and she still retains her presidency of the association of Protestant ladies for visiting the women’s prison of Lazare, of which she has been an active member. When she was eighty-two years old she learned Spanish, in order to converse with a young Andalusian woman who did not know French.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

THE GENERAL MEETING.

It is expected that the next general meeting of the Woman's Auxiliary to the Board of Missions will be held in New York on Thursday, October 3d.

This early notice of the date is given for the benefit of members leaving home for the summer, who may wish to have the date in mind in making their plans for the fall.

It is hoped that a representative attendance of members from all Diocesan Branches of the Auxiliary may be gathered at that time.

The Secretary will be grateful for suggestions from any members as to the conduct of the meeting, in order to make it of as general interest as possible. She also requests that subjects of importance deemed desirable to bring before the officers' meeting in October be submitted at any early date.

JULIA C. EMERY,
Secretary.

EAST CAROLINA.

ST. CYPRIAN'S MISSION, NEW BERNE.

THE Rev. P. W. Cassey writes, March 19th, to a parish branch of the Auxiliary: "Of course the Lenten season is a busy time for all the Master's workers. We have daily morning service at six o'clock. This gives our people, who are all workers, an opportunity to consecrate their day and work and be in time for their various duties. We have quite a gathering at this service, from twelve to thirty persons. We have Evening Prayer and lectures Wednesday and Friday nights in the church, and on Tuesday night Evening Prayer and an illustrated lecture on the Old Testament in our school-house, which is in another part of the city, among a population of colored people. I have a sciopticon and some Bible views, and I get out quite a large number of people who are strangers to the Church.

"Besides this work I have been teaching the higher classes in our parish school. We have more than a hundred pupils. Mrs. Thompson has charge of the primary department, and is assisted by one of the advanced pupils. Two weeks ago the public schools

closed, after a session of four months. This made quite an addition to our school, and I have secured the services of the principal of the public school, who is a lay-reader in our parish, for the balance of our school term, and I hope that I shall secure help enough to pay him the small amount of seventy-five dollars for four months' work. I was compelled to make this venture, for the additional Lenten services and necessary visitations in the parish were more than I could accomplish.

"Once a month I go to Beaufort, thirty-six miles southeast of New Berne, to hold services. The Bishop has built a very neat chapel at this place, and the work there is progressing very favorably. They have regular lay service, and clerical service twice in each month.

"I have not been able to go into the country very lately. We have one place at Broad Creek, four miles from the ferry opposite New Berne on the Neuse river, where we have some baptized children and one awaiting Baptism. This is a Baptist settlement, and as soon as I can secure fifty dollars to

help with, we intend having a log chapel here. One of the farmers has promised the land and the necessary timber, and the men promise to give the labor when I can furnish windows, doors, and other things necessary to make it tenantable. The people in this district are poor; money is very scarce; most of them are trying to purchase small holdings for their families, and it keeps them working and struggling to accomplish their purposes.

"I hardly know what to say that would be interesting to your co-workers. So much has been written about the work among the colored people that there is not much that is novel about it. There is certainly a large amount of vice, ignorance and superstition among them. But one of the chief obstacles to the progress of the people is poverty. I can mention just in my own small sphere of work four persons who ought to be in a hospital; they are absolutely dying from neglect. I could fill a school-house with

children who do not attend any school simply for want of clothing and books.

"We need houses of correction for boys and girls who commit offences, instead of sending them to the state prison.

"These are the conditions which require the help and sympathy of all who wish to see this people prepared to become useful and intelligent citizens, and in removing these obstacles, or by these influences, the light of the Gospel of our Lord will shine with greater power and blessing upon them.

"We have been trying to get money enough to have a kindergarten in connection with our mission. It would be a great blessing to little children whose mothers are obliged to work out for bread, to have a nursery and school where the little ones could be trained in cleanliness and their minds properly developed. This may all come, and so we must labor on with the implements we have, until the Master provides something better and more complete."

CHINA.

RIOT AND FAMINE.

Mrs. GRAVES writes from Wuchang, February 13th: "The two schools are closed now for China New Year holiday. But our vacation dulness has been broken by the accounts of a riot in Chin-kiang. You may remember Chin-kiang is a port on the river, about a day and night this side of Shanghai. Mr. Sayres and his family lived there for a time before the station our mission held there was transferred to Wu-hu. It is a marvel no lives were lost, though one man is said to be missing. I think it is time the authorities took steps to prevent the recurrence of such troubles. Only last summer there was a riot at Chin-Kiang in which some hundreds of taels worth of damage was done to property on the Concession.

"We had a nice visit from Miss Mailes, of Osaka, just before Christmas. It is always a treat to me to have a lady here, I see so

few and those so seldom. I hope Miss Mailes' visit did her as much good as it did us, and that she got some needed rest, at any rate, though we could give her little in the way of recreation.

"School is doing well, and amidst other discouragement is quite a bright spot. Two of the girls who rebelled last summer humbly asked to come back, and agreed to do the work they had refused to do.

"The winter just here has been easier than usual for the poor. I have seen no starving refugees from the country this year. I cannot remember their absence during any winter before since I have been here. In other parts of China there has been terrible suffering. In the north the famine, which is so frequent, has been terrible. One grows impatient sometimes, and wonders how many generations must pass before this great dead nation will move and live."

JAPAN.

A TRIP FROM OSAKA.

THE Rev. John McKim writes, January 23d: "I do not think I have acknowledged the receipt of the organs which the ladies of Dutchess county and Elizabeth, N. J., so kindly sent Mrs. McKim and me for our work. They arrived Christmas Eve, and

have already done good service. The one sent me I have placed in the Church of the Holy Comforter, Osaka, the one in use before at this church being sent at the same time to St. Timothy's Church. Mrs. McKim keeps the one sent her in the house. She has twelve Japanese girls and women whom

she instructs; these music pupils are expected to give their services as church organists in return for their instruction. I have three Bible-classes on three different evenings of the week, and the organ is well used in accompanying the hymns and chants we practise at such times. When you meet the ladies of Dutchess and Elizabeth will you not kindly tell them how much their gifts are appreciated.

"I cannot tell you how much I appreciate the many kindnesses shown me while at home. With the specials given me I have been able to assist very largely in the erection of two churches and the enlargement of a third; with specials designated for the purpose I have also printed an edition of a thousand copies of a catechism on Church teaching, which I believe will aid in giving our people a clearer knowledge of Christ's Holy Church.

"If you should see Miss Schuyler, of Pelham, will you please tell her that upon the eighth of this month I sent two young men from Nara to the Tokio Theological School. The scholarships given by the ladies of Pelham will furnish full support for both. One has been a catechist for a year and has done noble work. He is one of the most earnest and devout of our people. The other has been a clerk in the Japanese court of justice. He is very bright and well educated in Japanese learning; as a lay-preacher he has the reputation of being the ablest in Yamato (the province of which Nara is the capital). We have now nearly twenty young men in our theological school; six of these have gone up from this district. Theological scholarships 'pay.' Ninety-six persons have been baptized in my *den do chi* since September.

"The work is growing all the time; new stations are being added, and the old ones strengthened; four of my congregations are almost entirely self-supporting. If we but had native ministers, these congregations could be at once turned over to them and the foreign missionary expend his energies in other directions. In three years from now we ought to have several additional native Deacons and *perhaps* Priests.

"Last week I visited my Yamato stations. Would you like a short account of my tour?

"At nine A.M. Monday morning I step into my *jinrikisha*, I have on two overcoats,

my feet well wrapped in a blanket and a heavy rug over my lap; it is the time of the 'great cold' which lasts from the middle of January to the middle of February; the season before this is called that of 'the little cold.' My man starts off at a good pace, and after going the same gait for two hours, in which we have covered nearly thirteen miles, stops for a cup of tea and a bowl of rice.

"After a rest of about twenty minutes we start again, and at four o'clock reach Nara, thirty-two miles from Osaka. Mr. and Mrs. Dooman receive me most hospitably. After supper we go to the church; Evening Prayer is said by Mr. Dooman, and I baptize ten persons and make an address. Six of the catechumens are pupils of the school largely supported by our converts and in which Mr. Dooman is an efficient teacher.

"Tuesday morning I celebrate the Holy Communion at half past seven; after breakfast visit the school, which ought to have a new building; at one o'clock my *jinrikisha* comes for me to go to Tawaramoto, ten miles from Nara. I say Evening Prayer there, preach, and as soon as my sermon is ended, go five miles further, to Yogi, where I begin my sermon at ten o'clock.

"Wednesday morning, at half-past seven, I celebrate the Holy Communion at Yogi; after breakfast go to Imai, visit a sick believer, celebrate the Holy Communion again, and baptize a woman. Returning from Imai to Yogi, I pack up my traps and go to Tawaramoto again, where I celebrate the Holy Communion for the third time that day, and baptize four persons.

"In the afternoon the rain is pouring; I go from Tawaramoto to Kayano, five miles, through deep mud. At eight o'clock I preach to sixty people at Kayano; as soon as I finish, I leave for Kutara Mura, three miles, and begin my last sermon for the day at ten o'clock.

"Thursday morning, at eight o'clock, celebration of the Holy Communion and one baptism at Kutara; at twelve o'clock leave for Miwa, ten miles; in the evening preach to a good congregation.

"Friday morning, a sermon and two persons baptized at Miwa; after dinner leave Miwa for Takata, seven miles, inspect the new church which is nearly finished. This church is largely the gift of two ladies in New York. You may, perhaps, remember

how surprised and pleased I was at getting their check for \$500. It is a very neat little church, and the Christians at Takata are very proud of it; I have told them that I fear something may happen to the church as a punishment for their pride. Friday evening, say Evening Prayer, preach, and baptize one person. Saturday morning, Holy Communion at Takata, and then a ride of twenty-five miles over wretched roads to Osaka.

"Saturday night, classes preparing for Baptism and Holy Communion; and then my week's work is done, and I can get into a bed for the first time in six days.

"The inspector of police at Yogi has resigned his position and become a catechist. He had a promise of promotion, but has given up all that he may assist in spreading the knowledge of Christ. Two of his subordinates have been baptized, and his chief,

the superintendent of the whole district, is under instruction.

"St. Paul's Church is putting up a new church building. They have no organ and very much need one; they have asked me, as their pastor, if I cannot get them one. I wonder if some friend of yours would not be willing to help them in this. They do not need an expensive instrument; one without stops is preferable, as the Japanese do not understand their use, and are apt to get them out of order. The congregation at Takata are also longing for an organ for their new church; I think even a baby organ would fill them with delight. Please do not think that I wrote this letter in order to bring in the request for organs; they came in as an after-thought just as I was about to sign my name.

"Our mission are all quite well and everything is running along smoothly."

WEST AFRICA.

AFRICAN NEEDS.

MRS. BRIERLEY writes from Cape Mount, March 5th:

"With regard to not being able to redeem the Vey children, I learn the Pessa tribe will in no wise interfere with their girls, as they are anxious for themselves and children to be educated. Judge Roberts, of the Supreme Court, Sinoe, was here lately, and expressed himself pleased and surprised at seeing so many girls looking so intelligent, and at their pretty school-room. He longed for the Pessa people, who live around his home, to share the same privileges, and finally promised to send up a number of girls. So I think I may safely rescind my former wish, and ask for more 'redemption' money. Since March last year there have been several redeemed children admitted, so that I have only eighty dollars in hand.

"As I am not now teaching daily in the school, it will not be out of place for me to tell you that the Rev. Mr. Shannon, our new superintendent, examined the pupils of St. George's Hall last Tuesday, and expressed himself as greatly surprised and extremely gratified at the progress they had made in their studies. Both Miss Williams and Mr. Allison are earnest, painstaking teachers.

"Mr. Jones, with the elder pupils, is busily engaged in renovating and painting the

house in which Bishop Penick formerly resided. We shall be glad to welcome Dr. and Mrs. Tucker, and trust health, strength and enjoyment in their work will be granted them. Words cannot express how greatly we need a doctor.

"Our children are certainly progressing. Some of our elder girls will be baptized on Easter Day. We sadly need a baptism of the Holy Spirit. Japan, Corea, and other nations are changing front so rapidly, that we in Africa appear to be stationary, and the tidings from the east coast is heart-rending. Must Mohammedanism be extirpated by the sword ere slavery can be abolished? The whole Christian world is moving in majestic sweeps over the neglected portions, but alas for poor Africa!

"We do so need a Bible woman who will go out among these Vey people and proclaim a Saviour's love, compelling them to come in. It is sad to see how perfectly indifferent they all are to the privileges of the Gospel, while so eager for the goods that perish. At present our only hope for this country is in the children being enlightened and realizing the degradation of their heathen customs and the gree-gree bush, but oh, how few among the multitude! God will, I believe, in a special manner, bless all you who are working and striving to raise these people from their gross darkness."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from March 1st, to April 1st, 1889.

* Lenten and Easter Offerings.

ALABAMA—\$30.00

Huntsville—Nativity, Foreign..... 30 00

ALBANY—\$97.66

Ellenburgh—St. Peter's, Foreign..... 50
Ellenburgh Centre—St. Paul's Mission, Foreign..... 50
Fort Flat—Holy Cross, Foreign..... 2 00
Gloversville—Christ Church, Domestic..... 5 45
Hobart—St. Peter's, Domestic and Foreign..... 2 48
Hobart—Christ Church, Foreign..... 8 65
Rossman's Mills—St. James' Chapel, Colored, 49 cts.; Foreign, 16 cts..... 65
Salem—St. Paul's, Domestic and Foreign..... 13 21
Stockport—St. John Evangelist's, Foreign..... 2 18
Stottville—St. Barnabas' Chapel, Colored, \$6.38; Foreign, \$5.63..... 12 01
Miscellaneous—Wo. Aux., Colored..... 50 00

CALIFORNIA—\$48.40

San Francisco—Grace, Domestic..... 44 35
San Pedro—St. Peter's, Domestic, \$1.50; Foreign, \$1.50..... 3 00
Wilmington—St. John's, Domestic, 53 cts.; Foreign, 52 cts..... 1 05

CENTRAL NEW YORK—\$598.89

Adams—Emmanuel Church, Domestic..... 1 55
Antwerp—St. Paul's, Foreign..... 3 26
Balthusville—Grace, Domestic..... 6 03
Big Flats—St. James' Church, Domestic..... 2 00
Binghamton—Christ Church, Domestic..... 15 29
Cleveland—St. John's S. S., Domestic..... 2 33
Constableville—St. Paul's S. S., Domestic..... 3 09
Evans' Mills—St. Andrew's, Foreign..... 1 36
Hoyt's Corner—Calvary, Domestic..... 3 72
Ithaca—St. John's, Domestic..... 26 15
Jordan—Christ Church, \$10; S. S., \$8.64; Domestic..... 18 64
Manlius—St. John's School, Domestic..... 22 74
New Berlin—St. Andrew's, Colored..... 15 37
Oneida—St. John's, Domestic..... 2 00
Oswego—Evangelist's, Domestic..... 2 80
Christ Church, Wo. Aux., Domestic..... 1 00
Ovid—Trinity Church, Domestic..... 12 10
Owego—St. Paul's, Domestic, \$4.35; Foreign, \$7.70..... 12 05
Paris Hill—Wm. Richards, Domestic..... 50 00
Pierrepont Manor—Zion, Domestic..... 1 00
Port Leyden—St. Mark's S. S., Domestic..... 3 00
Pulaski—St. James', Domestic..... 1 00
Seneca Falls—Trinity Church, Domestic, \$7; Foreign, \$88.50..... 95 50
Skaneateles—St. James', Wo. Aux., Domestic..... 4 00
Syracuse—St. James', Domestic..... 55
Trinity Church S. S., Domestic..... 25 00
Theresa—St. James' S. S., Domestic..... 5 50
Utica—Grace, Domestic, \$30; Foreign, \$21.40..... 247 40
St. Luke's, Domestic..... 2 51

CENTRAL PENNSYLVANIA—\$427.06

Driftton—St. James', Domestic..... 106 01
Johnstown—St. Mark's, Foreign..... 4 35
Mahanoy City—Faith S. S., Foreign..... 2 34
Mauch Chunk—St. Mark's, Domestic, \$73.13; Foreign, \$76.81..... 149 94
Philipsburgh—St. Paul's, Domestic..... 41 08
Scranton—Church of the Good Shepherd, Colored, \$11.45; Foreign, \$29.42..... 40 87
South Bethlehem—Nativity, Colored..... 40 70
Williamsport—Trinity Church, Foreign..... 41 77

CHICAGO—\$153.06

Chicago—St. James', "E. R.," Sp. for famine sufferers, China, \$10; St. Margaret's Guild, Wo. Aux., for "Julia Newbold Vibbert" scholarship, Bishop Boone Memorial School and Jane Bohlen School, Wuchang, China, \$80..... 90 00
"L.," for "Williams" scholarship, Cape Mount School, Africa..... 40 00
"A Friend," Foreign..... 1 00
Dixon—St. Luke's, General..... 9 06
Evanston—St. Mark's, Domestic..... 13 00

COLORADO—\$11.81

Georgetown—Grace S. S.,* Domestic..... 2 11
Manitou Springs—St. Andrew's, Indian, of which S. S., \$2.10..... 9 70

CONNECTICUT—\$519.60

Bethel—St. Thomas', Domestic, \$11.83; Foreign, \$17.46..... 29 29
Bristol—Trinity Church, Foreign..... 4 38
Hartford—Grace Chapel S. S., Indian..... 10 93
Trinity Church, Colored..... 76 36
Meriden—St. Andrew's, Sp. for Bishop Spaulding..... 25 00
Middletown—Holy Trinity Church S. S., Domestic, \$38.73; Sp. for scholarship, Girls' School, Utah, \$40..... 78 73
"C. K. F." In Memoriam, Sp. for St. Mary's Orphanage, Shanghai, China..... 2 00
Newtown—Trinity Church, Foreign..... 15 90
Norwalk—For Domestic Missions; "O.," \$20; "E. L. S.," \$10; "H. L. S.," \$5..... 35 00
Stamford—St. John's, Sp. for Bel Air building, Haiti..... 20 00
Stratford—Christ Church, Mrs. Anna S. B. DeWitt, for "Clinton T. DeWitt" In Memoriam scholarship, St. Mary's School, South Dakota..... 60 00
Waterbury—St. John's, Domestic, \$100; Foreign, \$50..... 150 00
Watertown—Christ Church, General..... 10 15
Westville—St. James', Domestic..... 1 86

DELAWARE—\$28.50

<i>Christiana Hundred</i> —Christ Church, Foreign	3 50
<i>Newark</i> —S. M. Curtis, for Rev. Mr. Gordon's salary, Mexico	25 00

EAST CAROLINA—\$41.51

<i>Aurora</i> —C. G. I. Bryan, Domestic, \$3; General, \$2	5 00
<i>Beaufort Co.</i> —Trinity Church, Domestic, \$5.09; Foreign, \$5.08	10 17
<i>Edenton</i> —St. Paul's, General	2 28
<i>Fayetteville</i> —St. Joseph's, Colored	3 00
<i>Greenville</i> —St. Paul's, Domestic, \$5.53; Foreign, \$5.53	11 06
<i>Kinston</i> —St. Mary's, Domestic	4 59
<i>Lenoir Co.</i> —Holy Innocents', Domestic	6 60
<i>Pitt Co.</i> —St. John's, Domestic	2 50
<i>Snow Hill</i> —St. Barnabas', Domestic	2 00
<i>Trenton</i> —Grace, Domestic	31

EASTON—\$8.80

<i>Kent Co.</i> —Chester Parish, Emmanuel Church, Missionary Box No. 21,690, Domestic, \$1.15; Missionary Box No. 17,485, Foreign, \$1.15; General, \$6.50	8 80
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FLORIDA—\$3.28

<i>Glen Ethel</i> —Mission, Sp. for famine sufferers in China	85
<i>Longwood</i> —Christ Church, Sp. for famine sufferers in China	2 43

FOND DU LAC—\$66.16

<i>Appleton</i> —Grace, for work in Wuchang, China	6 16
<i>Fond du Lac</i> —"Lenten Savings," through Wo. Aux., for Jane Bohlen Memorial School, Wuchang, China	10 00
<i>Oshkosh</i> —Trinity Church, Rev. J. W. Greenwood, Wo. Aux., for "Grace Greenwood" scholarship, Orphan Asylum, Cape Palmas, Africa	50 00

GEORGIA—\$16.49

<i>Augusta (Summerville)</i> —Church of the Good Shepherd, Domestic, \$5.69; Foreign, \$10.80	16 49
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INDIANA—\$96.80

<i>Fort Wayne</i> —Trinity Church, Wo. Aux., Sp. for scholarship in Utah	40 00
<i>Indianapolis</i> —Christ Church, through Wo. Aux., for Dr. Haslep's salary, China	20 00
Grace, through Wo. Aux., Domestic, \$8.40; Dr. Haslep's salary, China, \$8.40	16 80
<i>Terre Haute</i> —St. Stephen's, through Wo. Aux., Domestic	20 00

IOWA—\$8.96

<i>Burlington</i> —Christ Church S. S., "M. C. L., through Wo. Aux., for work in Mexico	1 58
<i>Grinnell</i> —St. Paul's, Foreign, \$2.38; "Miss M.," Foreign, \$2; Wo. Aux., Domestic, \$1.50; Foreign, \$1.50	7 38

KANSAS—\$15.00

<i>Atchison</i> —Trinity Church, Colored	7 00
<i>Williamsburg</i> —St. Barnabas', Domestic and Foreign, \$3.76; S. S., Domestic and Foreign, \$4.24	8 00

KENTUCKY—\$202.00

<i>Lexington</i> —"E. A. D.," General	200 00
<i>Louisville</i> —Miss S. C. Pendleton, through Wo. Aux., Foreign	2 00

LONG ISLAND—\$433.34

<i>Astoria</i> —Church of the Redeemer, Domestic and Foreign	30 00
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<i>St. George's</i> , Domestic	37 47
<i>Brooklyn</i> —Christ Church, Sp. for Bishop Holly's buildings, Haiti	284 00
(E. D.)—St. Mark's, Domestic, \$13.49; Foreign, \$5.38	18 87
Miss H. E. Schuyler, Sp. for famine sufferers in China	1 00
Mrs. G. G. Hopkins, Wo. Aux., Sp. for Domestic Contingent Fund	10 00
<i>Islip</i> —St. Mark's, Indian	1 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Carter, Japan, \$27; Sp. for benefit of Rev. J. H. Holly, Haiti, \$24	51 00

LOUISIANA—\$92.00

<i>New Orleans</i> —Christ Church, Wo. Aux., Sp. toward building chapel at Anvik, Alaska	16 00
Annunciation, Wo. Aux., Sp. toward building chapel at Anvik, Alaska	5 00
Mt. Olivet, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund	2 00
St. Paul's, "Y. F. Y.," Foreign, \$2; Wo. Aux., Sp. toward building chapel at Anvik, Alaska, \$10	12 00
Trinity Church, Wo. Aux., Sp. toward building chapel at Anvik, Alaska, \$19; Sp. for Foreign Missionaries' Insurance Fund, \$9; "Little Busy Bees," Wo. Aux., Sp. for Bible fund, for Miss Sybil Carter, Japan, \$2; "Dorcas Girls," Wo. Aux., Sp. for Bible fund, for Miss Sybil Carter, Japan, \$12	42 00
<i>Miscellaneous</i> —Mrs. George B. Palfrey, Wo. Aux., Domestic, \$10; Sp. for Rev. G. H. White, Florida, toward purchasing a bell, \$5	15 00

MAINE—\$71.70

<i>Gardiner</i> —Christ Church S. S., for "Fanny Bowman" scholarship, St. John's School, Cape Mount, Africa	25 00
<i>Portland</i> —St. Luke's Cathedral, General	38 50
Miss Ellen Lewis, General	1 00
<i>Presque Isle</i> —St. John's, General	5 20
<i>Wiscasset</i> —St. Philip's, General	2 00

MARYLAND—\$722.45

<i>Allegany Co.</i> —Emmanuel Parish, Emmanuel Church, for Bishop Williams' work, Japan	20 64
<i>Baltimore</i> —Grace, Wo. Aux., for Miss Ives' salary, South Dakota, \$25; "William V. Clark Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25	50 00
St. Michael and All Angels', Domestic, \$50; Foreign, \$50	100 00
Mrs. Emily J. Albert, Wo. Aux., for "Four W. J. Albert" scholarships, St. John's School, Cape Mount, Africa	100 00
<i>Baltimore Co.</i> —Sherwood Parish, Domestic, \$8; Foreign, \$8	16 00
<i>District of Columbia (Georgetown)</i> —Grace S. S., Missionary Boxes, General	6 28
(Washington)—Ascension, Domestic, \$82.36; Africa, \$25; Foreign, \$74.67	182 03
<i>Frederick Co.</i> —All Saints', five cent collection: Wo. Aux., Indian, \$9.25; Foreign, \$23.25	32 50
<i>Howard Co.</i> —St. John's, Domestic, \$50; Foreign, \$50	100 00
<i>Washington Co. (Hagerstown)</i> —St. John's, Wo. Aux., Sp. for Miss Carter's work in Japan	25 00
<i>Miscellaneous</i> —Junior Missionary Society, Wo. Aux., for Rev. J. C. Taylor's salary, South Dakota	90 00

MASSACHUSETTS—\$3,363.13

<i>Andover</i> —Christ Church, Systematic Offering, Domestic, \$31.20; Foreign, \$30.70	61 90
<i>Beverly</i> —St. Peter's, Wo. Aux., for Mrs. Payne's salary, Virginia	5 00
<i>Boston</i> —Advent, Wo. Aux., Indian (Dorchester)—All Saints', Foreign, \$45; Wo. Aux., Sp. for missionary in Montana, \$10; Sp. for Sister Eliza's salary, Denver, Col., \$10	50 00
	65 00

Church of the Good Shepherd, Wo. Aux., Indian, \$10.43; Mrs. Payne's salary, Virginia, \$10.43; Sp. for missionary in Montana, \$5.28; Sp. for Sister Eliza's salary, Denver, Colorado, \$5.....	31 14
Emmanuel Church, "A Member," Wo. Aux., Sp. for education of clergyman's daughter in All Saints' School, South Dakota, \$1; S. S., for "Emmanuel" scholarship, St. Mary's School, South Dakota, \$20; Wo. Aux., Sp. for education of clergyman's daughter in All Saints' School, South Dakota, \$100.....	121 03
(Roxbury)—St. James', Domestic, \$38.42; "Louise" scholarship, St. Mary's School, South Dakota, \$60; Wo. Aux., for "Marian Percy Browne" scholarship, Emma Jones School, Shanghai, China, \$50; "A Member," Sp. for education of clergyman's daughter in All Saints' School, South Dakota, 50 cts.....	148 92
(Dorchester)—St. Mary's, Wo. Aux., Sp. for missionary in Montana, \$5; Sp. for Sister Eliza's salary, Denver, Col., \$3.....	8 00
(South)—St. Matthew's, "H. W. N.," Domestic.....	20 00
St. Paul's, Wo. Aux., for Mrs. Payne's salary, Virginia, \$2; "A Member," for Haiti, \$7; "A Member," for Mrs. Briley's work, Africa, \$2.....	11 00
Trinity Church, "A Member," Wo. Aux., for "Sarah W. Richardson Memorial" scholarships, Nos. 1 and 2, St. John's School, Cape Mount, Africa, \$50; "A Member," Sp. for Foreign Missionaries' Insurance Fund, \$3; S. S. Class, Sp. for education of clergyman's daughter in All Saints' School, South Dakota, \$10.....	63 00
Mrs. Wm. Appleton, Domestic, \$1,000; Sp. for Episcopal Funds of Oregon and Colorado, \$1,000.....	2,000 00
"A Friend," Foreign.....	10 00
Cambridge (North)—St. James', Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan, \$10; Sp. for missionary in Montana, \$5; S. S., for support of Bible women in Japan, \$10.....	25 00
St. John's Memorial Chapel, Japan, \$2; Foreign, \$111.95; Wo. Aux., for salary of Indian teachers, \$14.....	127 95
C. Dennison Tower, Sp. toward building Chapel at Auvik, Alaska.....	1 00
Dedham—Church of the Good Shepherd, Wo. Aux., Sp. for St. Peter's Hospital, Helena, Montana, \$10; Sp. for education of clergyman's daughter in All Saints' School, South Dakota, \$10.....	20 00
Fall River—Ascension, Foreign.....	18 30
St. John's S. S., Domestic, \$5; Foreign, \$5.....	10 00
Fitchburg—Christ Church, "A Member," Wo. Aux., for "Fanny Maria Tyler Memorial" scholarship, St. Agnes' School, Osaka, Japan, \$40; S. S., for "Christ Church" scholarship, St. Mary's School, South Dakota, \$60.....	100 00
Greenfield—St. James', Domestic, \$23.43; Foreign, \$6.97.....	30 40
Groton—"C. Family Box," Domestic.....	3 00
Holyoke—St. Paul's, Domestic.....	15 94
Hanover—St. Andrew's, Dorcas Society, Domestic.....	10 00
Lawrence—Grace, Domestic.....	27 70
Lovell—St. Anne's, Domestic.....	25 00
New Bedford—Olivet Mission, "A Member," Wo. Aux., Sp. for scholarship in All Saints' School, South Dakota.....	2 00
Newton—Grace S. S., Wo. Aux., Sp. for scholarship in All Saints' School, South Dakota.....	10 00
Northampton—St. John's, Domestic.....	24 75
Salem—St. Peter's, Wo. Aux., Sp. for missionary in Montana, \$15; Sp. for Sister Eliza's salary, Denver, Col., \$10.....	25 00
Taunton—St. Thomas', Colored, \$111.35; Foreign, \$102.50.....	213 85
Wakefield—Emmanuel Church, Foreign.....	4 60
Williamstown—St. John's, Domestic.....	2 95
Worcester—All Saints', Foreign.....	68 73
Miscellaneous—Wo. Aux., Foreign Committee, Sp. toward the publication of the Chinese Churchman.....	2 00
MICHIGAN—\$700.73	
Alpena—Trinity Church, Domestic, \$7; Foreign, \$7.....	14 00
Detroit—Christ Church, Domestic, \$378; Colored, \$2.....	375 00
St. John's S. S., Domestic and Foreign, \$150; Sp. for two scholarships, Salt Lake City, \$30.....	230 00
St. Matthew's, Foreign.....	5 00
St. Paul's, Domestic.....	54 70
Owosso—Christ Church, Foreign.....	22 03
MILWAUKEE—\$2.37	
Ashippun—St. Paul's, Indian.....	1 37
St. Croix Falls—A. B. Peabody, Domestic.....	1 00
MINNESOTA—\$10.05	
Red Lake—St. Antipas', Foreign.....	35
St. John's in the Wilderness, Foreign.....	3 50
Cass Lake—Church of Prince of Peace, Foreign.....	6 20
MISSISSIPPI—\$19.30	
Carrollton—Grace, Colored.....	2 00
Meridian—Church of the Mediator, Domestic.....	11 40
Scooba—Mission, Domestic.....	5 90
MISSOURI—\$31.97	
Hannibal—Trinity Church, Domestic.....	3 50
Palmyra—Rev. Dr. Wainwright, Domestic, \$3.00; Foreign, \$2.75.....	5 75
St. Joseph—Christ Church, General.....	20 00
St. Louis—Mrs. D. S. Tuttle, publications of Woman's Auxiliary.....	5 00
Kansas City—"Anonymous," Foreign.....	72
NEBRASKA—\$26.48	
Ashland—St. Stephen's, through Wo. Aux., for salary of a teacher to the Colored people, \$5; Sp. for insurance dues, Rev. V. M. Law, Japan, \$5.....	10 00
Beatrice—Christ Church, through Wo. Aux., for salary of a teacher to the Colored people, \$1.50; Sp. for insurance dues, Rev. V. M. Law, \$2.50.....	5 09
Lincoln—Church of the Holy Comforter, through Wo. Aux., Sp. for insurance dues, Rev. V. M. Law.....	5 00
Plattsmouth—St. Luke's, through Wo. Aux., for salary of a teacher to the Colored people, \$1; Sp. for insurance dues, Rev. V. M. Law, \$1.....	2 00
Papillion—St. Margaret's, through Wo. Aux., for salary of a teacher to the Colored people, 75 cts.; Sp. for insurance dues, Rev. V. M. Law, 75 cts.....	1 50
York—Holy Trinity Church, Domestic.....	2 98
NEWARK—\$399.04	
Belvidere—Zion, \$5; S. S., \$2.....	7 00
Englewood—St. Paul's, through Wo. Aux., Foreign.....	8 00
Jersey City—Christ Hospital, St. Mary's Chapel, Foreign.....	2 00
I. Webb Parker, Mite Chest No. 32,278, Domestic.....	2 00
"Willing Hearts," for "Alice Lyle" (In Memoriam) scholarship, St. John's School, Cape Mount, Africa.....	25 00
Montclair—"A Friend," Domestic.....	75 00
St. Luke's, "A Member," for "Mary Lawrence Carter" scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00
Mrs. F. B. Carter, Sp. for Augmentation Fund.....	105 45
Newton—Christ Church, Mrs. Emily Cour- sen, General.....	3 00
Orange (South)—Holy Communion, Domestic.....	70 04
Summit—Calvary, Foreign.....	53 12
Miscellaneous—Wo. Aux., Sp. for freight on organ to St. Paul's School, South Dakota.....	3 43

NEW HAMPSHIRE—\$103.48

<i>Hanover</i> —St. Thomas', Foreign.....	7 00
<i>Keene</i> —Rev. Edward A. Renouf, Domestic, \$15; Foreign, \$15; Indian, \$15; Mrs. Edward A. Renouf, Domestic, \$10; F-r- eign, \$10; Indian, \$10.....	75 00
<i>Wolfboro Junction</i> —St. John Baptist's, Do- mestic, \$3.59; Foreign, \$12.89.....	21 48

NEW JERSEY—\$367.64

<i>Bridgeton</i> —St. Andrew's S. S., Foreign....	10 00
<i>Burlington</i> —St. Mary's, Indian.....	19 50
<i>Elizabeth</i> —St. John's, Foreign.....	107 25
<i>Mount Holly</i> —St. Andrew's, Foreign.....	42 00
<i>New Brunswick</i> —St. John Evangelist's, In- dian, \$22.33; Colored, \$22.33.....	44 66
<i>Perth Amboy</i> —St. Peter's, Foreign.....	52 15
<i>Princeton</i> —Trinity Church, Indian.....	16 08
<i>Salem</i> —St. John's, Foreign.....	67 50
<i>Somerville</i> —St. John's, Domestic and For- eign.....	8 50

NEW YORK—\$12,099.46

<i>Kingston</i> —St. John's, St. Mary's Guild, for "St. John's" scholarship, St. Mary's School, South Dakota.....	30 00
<i>Mamaroneck</i> —St. Thomas', Woman's Mis- sionary Association, Wo. Aux., Domes- tic.....	23 17
<i>New Brighton, S. I.</i> —Christ Church, For- eign.....	154 41
<i>Newburgh</i> —St. George's, Wo. Aux., Sp. for "Louise Akery" (In Memoriam) schol- arship, Ogden, Utah, \$20; Miss L. D. Akery, Sp. for Bishop Whipple's In- dians, \$5.....	25 00
<i>New York</i> —Annunciation, Domestic.....	47 36
Calvary, General (of which through Systematic Offering Plan, \$212), \$237; Niobrara League, for support of Mrs. Kinney, South Dakota, \$100.20; "A Member," Wo. Aux., Sp. for Foreign Lending Library, \$5.....	342 20
Grace, Domestic, \$2,058.62; Indian, \$2; Colored, \$222.65; Wo. Aux., for support of Mrs. Auer, \$10; Sp. for insurance dues, Rev. J. McKim, Japan, \$50; Sp. for building fund of Bishop Garrett's School, Northern Texas, \$1,200.....	3,583 27
Grace Chapel, Domestic, \$24.95; S. S., for salary of Rev. J. M. McBride, South Da- kota, \$75; through Grace Chantry Mis- sionary Guild, Wo. Aux., In Memoriam Miss Florence Catharine Wolfe Bishop, Sp. for Mrs. Pott, for organ at St. Mary's School, Shanghai, China, \$10.....	109 95
Heavenly Rest, Domestic, \$531.82; For- eign, \$531.81; Miss M. E. Roberts, Do- mestic, \$50; Foreign, \$50.....	1,163 63
Holy Communion, C. W. Ogden, Domes- tic, \$200; Foreign, \$100; L. H. Ogden, Domestic, \$200.....	500 00
Incarnation, Japan, \$50; Foreign, \$678.12; Mrs. E. M. Pulling, Foreign, \$50; Mr. Robert Harris, Foreign, \$50; G. W. Ful- ler, Foreign, \$25.....	853 12
Reconciliation, Foreign.....	20 37
St. Augustine's Chapel, Domestic, \$19.22; Foreign, \$17.43.....	36 66
St. Bartholomew's, Miss Eliza A. Prall, for "Bishop Penick" scholarship, St. John's School, Cape Mount, Africa, \$25; Mrs. Schuyler Skaats, for "W. A. Fair," scholarship, St. John's School, Cape Mount, Africa, \$25; Mrs. N. E. Ten Broeck, for "Ten Broeck Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25; Ladies' Missionary Society, Wo. Aux., for "Maria Banyer" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for Rev. Mr. Locke, China, \$30.....	130 00
St. George's, Foreign, \$708; Woman's Missionary Association, Wo. Aux., for Mrs. Brierley's salary, Africa, \$107.76.....	815 76
St. James', Domestic, \$010.87; Sp. for Bishop Hare, South Dakota, \$103.10; Sp. for Rev. Mr. Cain's work, Galveston, Texas, \$20.....	733 97

St. John's Chapel, Domestic.....	121 87
St. John Evangelist's S. S., Wo. Aux., for "Walter Jordan" scholarship, St. John's School, Cape Mount, Africa, \$50; Sp. for Rev. Paulus Moort's work, Af- rica, \$10.....	60 00
St. Luke's Hospital, General.....	69 00
St. Mark's, Domestic.....	182 82
St. Peter's, Woman's Missionary Society, Domestic, \$30; Foreign, \$30.....	60 00
St. Thomas', Mexico, \$291.14; Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$30; Ladies' Foreign Mis- sionary Association, Wo. Aux., for Mrs. Brierley's salary, Africa, \$20.....	361 14
Transfiguration, Wo. Aux., Sp. for Do- mestic Contingent Fund.....	2 00
Trinity Chapel, Domestic, \$279.44; Ni- obrara League, toward support of Miss Francis, Hope School, South Dakota, \$16.....	295 44
Zion, Domestic, \$500; Foreign, \$315.57; Niobrara League, for "Samuel Hawk" scholarship, St. Mary's School, South Dakota, \$60; Rev. and Mrs. Tiffany, for "C. C. Tiffany" scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., for salaries of women helpers in Do- mestic field, \$30; Sp. for Domestic Con- tingent Fund, \$10; Sp. for Domestic Lending Library, \$1.50.....	977 07
Emmanuel School, Wo. Aux., for freight on Indian Box.....	2 26
J. J. Astor, Domestic.....	350 00
Miss Collin, for "Bishop Bedell" schol- arship, St. John's School, South Da- kota.....	60 00
Staten Island Branch, Niobrara League, for "Staten Island" scholarship, St. John's School, South Dakota.....	60 00
Mrs. Eva S. Cochran, Sp. at discretion of Bishop of East Carolina.....	100 00
"A Friend," Africa, \$10; Indian, \$10.....	20 00
"Grace," Colored.....	5 00
"W," Colored.....	25 00
"G. T.," Colored.....	5 00
V. C. Minor, Sp. for Augmentation Fund.....	5 00
Wo. Aux., Mrs. W. H. Brown, Sp. for Rev. J. W. Chapman's boat, Alaska.....	5 00
Committee on work for Foreign Missions, offering at All-Day Meeting, Wo. Aux., Sp. for Rev. A. H. Locke, China.....	85 46
<i>Nyack</i> —Grace, General.....	47 00
<i>Foughkeepsie</i> —Church of the Holy Com- forter, Domestic, \$12.51; S. S.,* Gen- eral, \$1.05.....	13 86
<i>Red Hook</i> —Christ Church, General.....	405 00
<i>Rye</i> —Christ Church, Woman's Missionary Association, In Memoriam for Miss Al- drich's salary and expenses, Japan, \$50; Sp. for Rev. Wm. Wilkinson, Minn., \$73.15; Sp. for scholarship, St. Mark's School, Salt Lake City, Utah, \$40; Sp. at disposition of Mrs. Laning, Osaka, Japan, \$5.....	168 15
<i>West Chester</i> —St. Peter's, Domestic, \$20.75; Foreign, \$20.77.....	41 52
<i>Yonkers</i> —St. Paul's, Wo. Aux., Sp. for Do- mestic Contingent Fund.....	3 00

NORTH CAROLINA—\$198.59

<i>Asheville</i> —Miss Hetty Martin, Sp. for "Bishop Morris" scholarship, Girls' School, Portland, Oregon.....	50 00
<i>Charlotte</i> —St. Peter's, Sp. for Foreign Mis- sionaries' Insurance Fund, \$30; thro' Wo. Aux., Sp. for scholarship, Logan, Utah, \$10.....	40 00
<i>Durham</i> —St. Philip's, Foreign.....	2 78
<i>Franklin</i> —St. Cyprian's, Domestic.....	80
<i>Greensboro</i> —St. Barnabas', Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5.....	20 00
<i>Hickory</i> —Miss E. V. H. Wever, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5; Mexican, \$5.....	25 00
<i>Lucia</i> —Mrs. Laura E. Johnston, General....	2 60
<i>Louisburg</i> —St. Paul's, General.....	4 27
<i>Monroe</i> —St. Paul's, General.....	1 16
<i>Rowan Co.</i> —St. Andrew's, Foreign.....	1 76

<i>Tarboro</i> —Calvary, Foreign.....	47 30	(<i>West</i>)—Church of the Saviour, Wo. Aux., for Miss Mailes' salary, Japan, \$7.88; Sp. for Dr. Tucker, Africa, \$5.50.....	13 38
<i>Waynesville</i> —Grace Church in the Mountains, through Wo. Aux., Indian.....	2 92	(<i>Holmesburg</i>)—Emmanuel Church, Indian Hope Association, Indian.....	15 00
OHIO—\$56.16			
<i>Ashtabula</i> —St. Peter's, Domestic.....	5 72	Gloria Dei S. S., for erection of chapel near Harper, Liberia.....	25 00
<i>New Lisbon</i> —Trinity Church, through Wo. Aux., Domestic, \$7.25; Foreign, \$7.25.....	14 50	Grace, Indian Hope Association, Indian, \$50; S. S., for erection of chapel near Harper, Liberia, \$50.....	100 00
<i>Painesville</i> —Lake Erie Seminary, through Wo. Aux., for colored schools in Georgia.....	10 00	(<i>Mt. Airy</i>)—Grace S. S., for erection of chapel near Harper, Liberia.....	13 34
<i>Sandusky</i> —Grace, Indian.....	20 44	Memorial Church of the Holy Comforter, Colored, \$25; Bishop Ferguson's work, Africa, \$25; S. S., for erection of chapel near Harper, Liberia, \$28.41.....	78 41
<i>Toledo</i> —Grace, General.....	5 50	Holy Communion Memorial S. S., for erection of chapel near Harper, Liberia.....	25 00
PENNSYLVANIA—\$7,144.35			
<i>Andalusia</i> —Chapel of the Redeemer S. S., for erection of chapel near Harper, Liberia.....	3 90	St. Andrew's S. S., for erection of chapel near Harper, Liberia.....	20 00
<i>Bristol</i> —St. James' S. S., for erection of chapel near Harper, Liberia.....	25 00	(<i>West</i>)—St. Andrew's, Indian Hope Association, Indian, \$7.56; S. S., for erection of chapel near Harper, Liberia, \$11.73	19 29
<i>Cheltenham</i> —St. Paul's, Africa, \$45; Japan, \$60; Sp. for church bell, Kong Wan, China, \$25.....	130 00	(<i>Manayunk</i>)—St. David's S. S., for erection of chapel near Harper, Liberia.....	28 46
<i>Clifton Heights</i> —St. Stephen's S. S., for erection of chapel near Harper, Liberia.....	7 00	(<i>West</i>)—St. George's S. S., for erection of chapel near Harper, Liberia.....	5 50
<i>Downingtown</i> —St. James', Wo. Aux., Domestic, \$5; Colored, \$5; Sp. for famine sufferers in China, \$5.....	15 00	St. James', Domestic, \$158.79; Foreign, \$153.80; Sp. for Rev. Mr. Locke, China, \$113; Indian Hope Association, Indian, \$100; Wo. Aux., for Miss Mailes' salary, Japan, \$5; "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$2; "Bishop Stevens Divinity" scholarship, St. John's College, Shanghai, China, \$5; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$3; Sp. for camera for Dr. Tucker, Africa, \$4.50.....	555 09
<i>Gwynedd</i> —Church of the Messiah, General	5 00	(<i>North Liberties</i>)—St. John's S. S., for erection of chapel near Harper, Liberia.....	5 00
<i>Hulmeville</i> —Grace S. S., for erection of chapel near Harper, Liberia.....	6 00	(<i>Spring Garden</i>)—St. Jude's, Foreign, \$50; S. S., for erection of chapel near Harper, Liberia, \$34.24.....	84 24
<i>Jenkinstown</i> —Church of Our Saviour, Domestic, \$68.38; Foreign, \$63.37; S. S., for erection of chapel near Harper, Liberia, \$6.72.....	133 47	St. Luke's, Domestic and Foreign, \$5; Indian Hope Association, Indian, \$8.....	14 00
<i>Lower Merion</i> —"B. B.," Sp. for flood sufferers, Province of Shantung, China.....	6 50	(<i>Germantown</i>)—St. Luke's, Foreign, \$245.25; Bible Class, Japan, \$20; Wo. Aux., for Miss Mailes' salary, Japan, \$50; "Anna M. Stevens" scholarship, St. John's School, Cape Mount, Africa, \$10; "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$6.....	331 25
<i>Morton</i> —Atonement S. S., for erection of chapel near Harper, Liberia.....	9 37	(<i>Bustleton</i>)—St. Luke's Memorial S. S., for erection of chapel near Harper, Liberia.....	5 10
<i>Philadelphia</i> —Advent, Domestic, \$150; S. S., for erection of chapel near Harper, Liberia, \$25.43.....	175 48	St. Mark's, Indian Hope Association, Indian, \$1; Wo. Aux., for Miss Mailes' salary, Japan, \$45.....	46 00
Atonement, Indian Hope Association, Indian.....	14 00	(<i>Frankford</i>)—St. Mark's, Indian Hope Association, Indian, \$10; Wo. Aux., Domestic, \$5.....	15 00
(<i>Germantown</i>)—Calvary Wo. Aux. for "Richard Newton" scholarship, High School, Cavalla, Africa, \$5; S. S., for erection of chapel near Harper, Liberia, \$30.....	35 00	St. Mary's, Indian Hope Association, Indian.....	20 86
Christ Church, Indian Hope Association, Indian, \$14; S. S., for erection of chapel near Harper, Liberia, \$25.....	39 00	(<i>Oak Lane</i>)—St. Martin's S. S., for erection of chapel near Harper, Liberia.....	11 13
(<i>Germantown</i>)—Christ Church, Wo. Aux., for Miss Mailes' salary, Japan, \$24; "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$1.....	25 00	(<i>Germantown</i>)—St. Michael's S. S., for erection of chapel near Harper, Liberia.....	10 00
Epiphany S. S., for erection of chapel near Harper, Liberia.....	20 35	St. Paul's S. S., for erection of chapel near Harper, Liberia.....	10 00
Holy Apostles' S. S., for erection of chapel near Harper, Liberia.....	41 72	(<i>Chestnut Hill</i>)—St. Paul's, Domestic, \$72.21; Foreign, \$133.41.....	205 62
Holy Trinity Church, Foreign, \$2,597.04; Sp. for Bishop Ferguson, Africa, \$300; Sp. for Bishop Williams, Japan, \$300; Sp. for Bishop Holly, Haiti, \$200; Sp. for Miss Muir's School, Athens, Greece, \$300; Sp. for school at Jaffa, in Memoriam "T. H. M., Jr.," \$25; Indian Hope Association, Indian, \$25; Wo. Aux., for Miss Mailes' salary, Japan, \$50; S. S., for erection of chapel near Harper, Liberia, \$48.85.....	4,045 89	St. Peter's S. S., for erection of chapel near Harper, Liberia.....	20 00
Holy Trinity Memorial S. S., for erection of chapel near Harper, Liberia.....	15 11	(<i>Germantown</i>)—St. Peter's, Wo. Aux., Sp. for Bishop Ferguson, Africa, for redeeming girls.....	15 00
Incarnation, Wo. Aux., for Miss Mailes' salary, Japan, \$69.12; S. S., for erection of chapel near Harper, Liberia, \$33.62.....	102 74	St. Stephen's, Domestic.....	196 34
Church of the Mediator, Colored, \$35.30; Wo. Aux., for Miss Mailes' salary, Japan, \$23; "Anna J. Rumney" scholarship, St. Paul's School, Tokio, Japan, \$4.....	62 30	(<i>Manayunk</i>)—St. Stephen's S. S., for erection of chapel near Harper, Liberia.....	13 08
Church of the Messiah S. S., for erection of chapel near Harper, Liberia.....	4 11	(<i>West</i>)—Trinity Church S. S., for erection of chapel near Harper, Liberia.....	27 74
Nativity, Indian Hope Association, Indian, \$1; S. S., for erection of chapel near Harper, Liberia 25.58.....	26 58	(<i>Southwark</i>)—Trinity Church S. S., for erection of chapel near Harper, Liberia.....	36 08
		(<i>South Penn Township</i>)—Zion, Foreign,	

\$56.30; S. S., for erection of chapel near Harper, Liberia, \$10.....	66 30	Zanesville—St. James', through Wo. Aux., Domestic, \$24; Foreign, \$24; Sp. for St. Luke's Hospital, Denver, Col., \$1.....	49 00
Miss A. D. Stillé, Wo. Aux., Sp. for famine sufferers in China.....	1 00		
"Interest," for erection of chapel near Harper, Liberia.....	6 50	TENNESSEE—\$2.50	
"Anonymous," General.....	15	Burlington—St. Stephen's, Domestic, 50 cts.; Colored, 25 cts.; Foreign, 25 cts.....	1 00
Phoenixville—St. Peter's, Indian Hope Association, Indian.....	11 42	White Chapel—Mission, Foreign.....	1 50
Quakertown—Emmanuel Church, "A Member," Foreign.....	5 00		
Radnor—St. Martin's, Sp. for Theological Hall, Howard University, Washington, D. C.....	4 67	TEXAS—\$110.00	
Rockdale—Calvary S. S., Domestic, \$10; Foreign, \$10.....	20 00	"A Friend," through Wo. Aux., for "Richard Newton" scholarship, Hope School, South Dakota, \$60; "Dudley Tyng" scholarship, Duane Hall, Shanghai, \$40; Bishop Holly's work, Haiti, \$5; Alaska, \$5.....	110 00
Torresdale—All Saints' S. S., for erection of chapel near Harper, Liberia.....	8 78		
West Chester—Holy Trinity Church, Missionary Society, Wo. Aux., Africa, \$40; China, \$40; S. S., for erection of chapel near Harper, Liberia, \$17.10.....	97 10	VERMONT—\$85.02	
"Cash," for Rev. Arthur Locke's work, China, \$3; Sp. for flood sufferers in China, \$2.....	5 00	Burlington—St. Paul's, General.....	50 00
		Enosburgh—Christ Church, General.....	1 75
PITTSBURGH—\$500.08		Enosburgh Falls—St. Matthew's, General.....	1 06
Erie—St. Paul's, General.....	53	Manchester Centre—Zion, General.....	2 93
Pittsburgh—Calvary, Young Men's Bible-class, for "Calvary" scholarship, St. Mary's School, Rosebud Agency, Dakota.....	15 00	Poultney—St. John's, Foreign.....	5 00
Titusville—St. James Memorial S. S., for "Bishop Kerfoot" scholarship, St. John's College, Shanghai, China.....	70 00	Rutland—Trinity Church, General.....	14 38
Washington—Trinity Church, General.....	20 20	Wells—St. Paul's, Domestic.....	3 80
Miscellaneous—Branch Wo. Aux., for Mrs. Clarkson's salary, South Carolina, \$100; Dr. Haslep's salary, China, \$44.35; Sp. insurance dues, Rev. F. L. H. Pott, \$50; Sp. for Foreign Missionaries' Insurance Fund, \$100; Sp. for mission house in Alaska, \$100.....	394 35	Vergennes—"Anonymous," China.....	6 00
		VIRGINIA—\$114.30	
QUINCY—\$12.87		Accomac Co.—St. George's Parish, Emmanuel Church, Domestic and Foreign.....	2 78
Galesburg—Grace, Domestic, \$1.87; Foreign, \$2.....	3 87	St. George's Parish, St. George's, Domestic and Foreign.....	2 50
Knoxville—St. Mary's, Colored.....	9 00	St. George's Parish, St. James', Domestic and Foreign.....	4 58
		Amherst Co.—Lexington Parish, Ascension, General.....	19 15
RHODE ISLAND—\$132.67		Clarke Co. (Berryville)—Grace, Indian.....	5 00
Newport—Trinity Church, Colored.....	42 67	Dinwiddie Co. (Petersburg)—Memorial Church of the Good Shepherd, Foreign.....	14 51
Providence—Miss J. M. Clarke, through Wo. Aux., for "Susan Carrington Clarke" scholarship, St. John's School, Cape Mount, Africa.....	40 00	Gloucester Co. (Gloucester C. H.)—Mrs. H. C. Seiden, Domestic and Foreign.....	10 00
Miscellaneous—Branch Wo. Aux., for Mrs. Brent's salary.....	50 00	Mecklenburgh Co.—St. James' Parish, St. James', Foreign.....	7 78
		Nansemond Co.—Upper Suffolk Parish, St. Paul's, General.....	6 50
SOUTH CAROLINA—\$25.37		Orange Co.—St. Thomas' Parish, Christ Church, Japan.....	6 50
Beaufort—"A Friend," through Wo. Aux., Indian.....	3 00	Richmond Co.—Lunenburg Parish, St. John's, Japan.....	10 00
Cheraw—St. David's Guild, through Wo. Aux., Sp. for support of "Faith St. David," in St. Mary's Orphanage, China.....	20 00	Staunton—Mr. Berkeley Minor, for "Charles Landon Carter" scholarship, St. John's School, Cape Mount, Africa..	25 00
Columbus—St. Luke's, Colored.....	2 37		
		WESTERN MICHIGAN—\$66.02	
SOUTHERN OHIO—\$246.37		Ionia—St. John's, Foreign.....	5 64
Cincinnati (Avondale)—Grace, Domestic... Advent, Colored.....	30 00	Kalamazoo—St. Luke's, Domestic.....	50 38
Christ Church, through Wo. Aux., for "Rev. R. A. Gibson" scholarship, St. Mary's Hall, Shanghai, China, \$40; Sp. for St. Luke's Hospital, Denver, Col., \$10; Foreign, \$6.12.....	56 12	St. Luke's, Young Ladies' Bible-class, through Wo. Aux., Sp. toward support of baby in St. Mary's Orphanage, China.....	5 00
St. Paul's, through Wo. Aux., Domestic, \$37.77; Foreign, \$37.77.....	75 54	Muskegon—St. Paul's, through Wo. Aux., for "Dr. Cuming" scholarship, St. John's School, South Dakota.....	5 00
Circleville—St. Philip's, through Wo. Aux., Domestic.....	5 00		
Glendale—Christ Church, Foreign.....	8 00	WESTERN NEW YORK—\$5.00	
Hamilton—Trinity Church, Foreign.....	3 75	Rochester—Christ Church, "A Communicant," Foreign.....	5 00
Portsmouth—All Saints', through Wo. Aux., Domestic.....	8 55		
Worthington—St. John's, Domestic.....	3 16	WEST VIRGINIA—\$59.40	
		Charlestown—Zion, Col. W. P. Craighill, for "Marbury Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	12 50
		Clarksburg—Christ Church, Foreign.....	5 00
		Parkersburg—Trinity Church, Bishop Paterkin, for "West Virginia" scholarship, St. John's School, Cape Mount, Africa.....	25 00
		Shepherdstown—Trinity Church, Foreign.....	11 90
		Miscellaneous—Dr. George L. Nye, Mexican, \$3; Sp. for Alaska Mission boat, \$2.....	5 00

ACKNOWLEDGMENTS.

OREGON—\$20.15

<i>Corvallis</i> —Church of the Good Samaritan, Foreign.....	15 15
<i>Portland</i> —St. Matthew's S. S. and Children's Guild, through Wo. Aux., General.....	5 00

NORTH DAKOTA—\$7.00

<i>Grand Forks</i> —St. Paul's, Domestic.....	7 00
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SOUTH DAKOTA—\$83.46

<i>Cheyenne Agency</i> —St. Andrew's, Mite Boxes, through Wo. Aux., General....	2 28
<i>Choteau Creek</i> —Church of the Holy Name, Mite Boxes, through Wo. Aux., General.....	82
<i>Crow Creek Agency</i> —Christ Church, thro' Wo. Aux., Sp. for support of native clergy, South Dakota.....	12 04
St. John Baptist's, through Wo. Aux., for work in Africa.....	11 36
<i>Flandreau</i> —Church of the Redeemer, Domestic and Foreign.....	52
<i>Minniwaste</i> —Church of the Blessed Redeemer, Missionary Boxes, through Wo. Aux. Domestic, \$3.46; Foreign, \$3.46.....	6 92
<i>Pine Ridge Agency</i> —St. Barnabas' Mite Boxes, through Wo. Aux., Colored.....	8 23
<i>Santee Agency</i> —Church of Our Most Merciful Saviour, Missionary Boxes, thro' Wo. Aux., Domestic, \$4.64; Foreign, \$4.63.....	9 27
<i>Sisseton Agency</i> —St. James', Mite Boxes, through Wo. Aux., Sp. for support of native clergy, South Dakota.....	1 66
St. John Baptist's, Mite Boxes, through Wo. Aux., Sp. for support of native clergy, South Dakota.....	9 01
St. Mary's, Mite Boxes, through Wo. Aux., Sp. for support of native clergy, South Dakota.....	2 78
<i>Scotland</i> —St. Andrew's, Domestic and Foreign.....	1 17

<i>Watasha</i> —Holy Faith, Missionary Boxes, through Wo. Aux., Domestic, \$8.70; Foreign, \$8.70.....	17 40
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NORTHERN TEXAS—\$7.15

<i>Dallas</i> —Chapel of the Incarnation, Domestic, \$3.10; Foreign, \$4.05.....	7 15
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WESTERN TEXAS—\$2.25

<i>San Marcos</i> —St. Mark's, Foreign.....	1 25
<i>Uvalde</i> —St. Philip's, General.....	1 00

MONTANA—\$16.00

<i>Dillon</i> —St. James', Colored.....	16 00
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WASHINGTON TERRITORY—\$3.26

<i>Anacortes</i> —Harold and Marion Childs, for support of children at St. George's Hall, Cape Mount, Africa.....	3 26
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MISCELLANEOUS—\$2,466.84

Interest, Domestic, \$270.63; Indian, \$69.62; Foreign, \$658.37; General, \$679.72; Sp. \$312.50.....	1,990 84
"A Friend," Domestic, \$150; Indian, \$25; Colored, \$25; Foreign, \$200.....	400 00
"Gal. vi., 10," toward salary of Rev. Walter Scott, Indiana.....	50 00
St. Mark's Friendly League, through Wo. Aux., Sp. for "St. Mark's Friendly League" scholarship, St. Mark's School, Salt Lake City, Utah.....	20 00
"No Name," Foreign.....	5 00
For Bishop Hare's work among the Indians.....	1 00

Receipts for March.....	32,184 93
Amount previously acknowledged.....	216,629 97

Total receipts since September 1st, 1888. \$248,814 90

APPROPRIATED.

DOMESTIC—(of which for Indian Missions, \$39,255.00; for Missions to Colored people, \$34,950.00) and one-half central expenses.....	\$209,005 00
FOREIGN—And one-half central expenses.....	\$150,836 10
Total.....	\$359,841 10

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC—Since Sept. 1st, 1888 (of which designated for Indian Missions, \$12,569.13; Missions to Colored people, \$7,584.25), including one-half of general offerings.....	\$84,809 19
FOREIGN—Excess of resources over appropriations, September 1st, 1888.....	\$839 19
Received since September 1st, 1888, including one-half of general offerings.....	74,815 43
Total.....	\$160,463 81

Required from April 1st, 1889, to Sept. 1st, 1889, for Domestic Missions \$124,195 81
for Foreign Missions \$ 75,181 48

Total..... \$199,377 29

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. JOHN'S COLLEGE, SHANGHAI, CHINA.*

Appropriation for 1888-89, \$4,160.

Scholarships (Preparatory), \$40; (Collegiate), \$70 and (Divinity and Medical) \$100 each, per annum.

[No more Scholarships can be taken at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Susan M. Schereschewsky (Divinity)...	A Lady of New York. (Endowed.)
Cornelia Jay (Divinity).....	Woman's Committee on Work for Foreign Missionaries. (Endowed.)
Woman's Auxiliary (Divinity).....	Woman's Auxiliary at large. (Endowed.)
Lydia Mary Fay Memorial (Divinity)...	Massachusetts Branch Woman's Auxiliary. (Endowed.)
Bishop Boone Memorial.....	Maryland Branch Woman's Auxiliary. (Endowed.)
William Ely.....	(Endowed.)
Edward A. Washburn. (Divinity).....	Calvary Church, Foreign Mission Association, New York. (Endowed.)
T. Streatfeild Clarkson (In Mem.) (Divinity).....	Miss Elizabeth Clarkson, Potsdam, N. Y.
Levinus Clarkson (In Mem.) (Divinity).....	Miss Fredrika Clarkson, Potsdam, N. Y.
Bishop Henshaw.....	All Saints' Memorial, Providence, R. I. [Expires Nov. 1st, 1889.]
Berkeley (Divinity).....	St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn.
Frederick T. Peet.....	St. Ann's Sunday-school, Brooklyn, L. I.
St. Thomas'.....	St. Thomas', Young Ladies' Foreign Missionary Society, New York.
Long Island.....	Woman's Auxiliary, Diocese of Long Island.
Bishop Stevens (Divinity).....	Through Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
The Rev. C. T. Olmsted (Divinity).....	Members of Trinity Chapel Branch, through Committee on Work for Foreign Missionaries, Diocese of New York.
Bishop Bedell.....	Through Woman's Auxiliary, Diocese of Ohio.
Julia Bedell.....	Estate of Mrs. T. S. Clarkson, Potsdam, N. Y. (Endowed.)
Lavinia Clarkson Mem'l (Divinity)...	Miss F. Clarkson, Zion Church, Colton, N. Y.
Ann Mary Clarkson Mem'l (Divinity)...	The said Missionary Soc'y, Hartford, Conn. (Partial endowment.)
Elizabeth Clarkson Memorial (Divinity)...	The Episcopal Hospital, Philadelphia, Pa. [Expires Aug. 1st, 1889.]
Trinity College Missionary Society.....	The University of the South, Bishop Boone Missionary Society, Sewanee, Tenn.
Alonzo Potter (Preparatory).....	St. Peter's, Ladies' Foreign Missionary Society, Baltimore, Md.
Sewanee (Preparatory).....	Trinity Sunday-school, Newark, N. J.
Bishop Atkinson (Preparatory).....	"A Member" Trinity Church, Mount Holly, N. J.
James Houston Eccleston.....	Mrs. Samuel Ridout, Annapolis, Md. (Endowed.)
Charles Bisham.....	Grace Sunday-school, Honesdale, Pa.
Rev. Samuel Ridout Mem'l (Medical)...	St. James' Sunday-school, Milwaukee, Wis.
Mrs. Sophie C. Menner (In Memoriam) (Preparatory).....	Mrs. M. E. Edgar, New York.
Thomas Herbert Taylor.....	St. James' Memorial Sunday-school, Titusville, Pa.
James A. Edgar (In Mem.) (Medical)...	Christ Church S. S., Germantown, through For. Com. Penn. Branch Wo. Aux.
Bishop Kerfoot.....	Through Woman's Auxiliary, Diocese of Michigan.
Christ Church (Preparatory).....	Mrs. Helen L. Deas, New York, N. Y.
Joseph B. Harris Memorial (Medical)...	St. Thomas', Ladies' Foreign Missionary Association, New York.
Deas (Preparatory).....	
William F. Morgan Mem'l (Medical)...	
*DUANE HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
[No new Scholarships taken.]	
Bishop Henshaw.....	St. Peter's, Ladies' Foreign Missionary Society, Baltimore, Md.
Julius Grammer.....	St. Peter's, Young Ladies' Society, Baltimore, Md.
Grace.....	Grace Church, Orange, N. J. Mrs. Mary F. Cox.
Grace Church.....	Grace Sunday-school, Petersburg, Va.
St. Luke's.....	Through Miss Mary Lewis, Philadelphia, Pa.
Bishop Griswold.....	St. Michael's, Bristol, R. I.
Leighton Coleman.....	St. Mark's Sunday-school, Mauch Chunk, Pa.
Jarvis Buxton.....	Trinity Church, Asheville, N. C., through Woman's Association.
Mrs. Emily L. Hewson.....	"M. E. H." St. Paul's, Albany, N. Y. (Endowed.)
Dr. Haight.....	St. Paul's Chapel Woman's Missionary Society, New York.
Montgomery.....	Church of the Incarnation Sunday-school, New York.
Dudley Tyng.....	Mrs. S. D. Dwyer, Brenham, Texas.
Preston (Divinity).....	Under bequest of Mrs. Preston, Pittsburgh, Pa. (Endowed.)
Frances Stanton.....	Mrs. Dr. Holbrook Curtis, New York.
Mrs. Anna L. Paddock.....	{ Christ Church, Fitchburg, Mass. (one-half); } thro' Woman's Aux.
Richard B. Duane.....	{ All Saints', Worcester, Mass. (one-half); }
Sandusky.....	Grace Sunday-school, Orange, N. J.
Ormsby Phillips.....	Grace Church, Sandusky, Ohio, through Woman's Auxiliary.
Zion Church, Wappinger's Falls.....	Mrs. O. Phillips, St. Andrew's, Pittsburgh, Pa., Wo. Miss'y Asso.
Samuel Cooke.....	Zion, Wappinger's Falls, N. Y., through Woman's Auxiliary.
	St. Bartholomew's, New York, through Woman's Auxiliary.
*BAIRD HALL SCHOLARSHIPS—Scholarships, each, \$40 per annum.	
[No new Scholarships taken.]	
Rev. Dr. Brooke.....	Christ Church Sunday-school, Cincinnati, Ohio.
Eliza Carrington.....	St. John's, Richmond, Va.
Dudley Tyng.....	Holy Trinity Church, New York, Woman's Missionary Association.
William A. Robinson.....	St. Andrew's Sunday-school, Louisville, Ky.
Calvary Sunday-school.....	Calvary Sunday-school, Pittsburgh, Pa.
Bishop Hobart.....	Trinity Church, New York, "A Few Members." [Expires June 30th, 1890.]
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
Williams.....	"L.", Chicago, Ill.
Nativity.....	Church of the Nativity Sunday-school, Philadelphia, Pa.

* Duane Hall and Baird Hall are now buildings on the College foundation. The lists belonging to these formerly distinct schools are, however, published under their respective captions for convenience.

ST. MARY'S HALL (GIRLS' SCHOOL), SHANGHAI, CHINA.*
 Appropriation for 1888-89, \$1,700. Scholarships, each, \$40 per annum.
 [Nine more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Josephine Russell Bates.....	Rev. and Mrs. Daniel M. Bates, Clifton Heights, Pa.
Bishop Jaggar.....	Diocese of Southern Ohio, through Woman's Auxiliary.
Louise Scofield.....	St. John's Sunday-school, Clifton, Staten Island.
Maria C. Stoddard.....	St. John's, Girls' Class, Jersey City, N. J.
Margaret K. Burtis.....	"A Lady," Philadelphia, Pa.
Zion Church, Wappinger's Falls.....	Zion, Wappinger's Falls, N. Y.
Catharine E. Jones Memorial.....	District of Columbia, Branch Woman's Auxiliary.
Keble.....	St. Peter's, Woman's Missionary Association, Westchester, N. Y.
Isabel C. Habersham.....	"A Member," Christ Church, Savannah, Ga.
Mrs. Frances C. Henderson.....	Grace, Ladies' Mite Society, Orange, N. J.
Bertha Leffingwell.....	St. Mary's School, Knoxville, Ill.
Emma W. Cooke.....	St. Margaret's Society, St. Bartholomew's, New York.
St. Margaret's.....	St. Margaret's Sunday-school, Staatsburg, N. Y.
All Saints' Cathedral.....	Albany Branch Woman's Auxiliary, Albany, N. Y.
Harriet Gustorf.....	Grace Church, Oak Park, Ill., through Woman's Auxiliary.
Anna M. Leverich.....	Mrs. Samuel Cox, Long Island.
Rev. Robert A. Gibson.....	Christ Church, Cincinnati, O., through Woman's Auxiliary.
*BRIDGMAN MEMORIAL SCHOOL.	
[No new Scholarships taken.]	
Edmund Lincoln B.....	"Mrs. N. E. B.," New York.
Louisa C. Tuthill.....	Trinity Church, Woman's Missionary Association, Princeton, N. J.
St. Mark's.....	St. Mark's Sunday-school, Frankford, Philadelphia, Pa.
Bishop Meade.....	Woman's Association, Norfolk, Va.
Eleuthera Smith.....	Christ Church Sunday-school, Christiana Hundred, Del.
Yan-Yung.....	St. Paul's, Branch Woman's Auxiliary, Syracuse, N. Y.
Grace Church.....	Grace Church, Newton, Mass., through Woman's Auxiliary.
Christian Renton Loring (In Mem.).....	"Anonymous," Boston, Mass., through Woman's Auxiliary.
St. Paul's.....	St. Paul's, Brookline, Mass., through Woman's Auxiliary.
The North Carolina.....	"Messengers of Hope" (children throughout the State), through Miss Rebecca Cameron, Hillsboro', N. C. (Endowed.)
*EMMA JONES SCHOOL.	
[No new Scholarships taken.]	
Cornelia Whipple.....	Darlington Missionary Society, St. Mary's Hall, Faribault, Minn., through Woman's Auxiliary.
Aldert Smedes.....	St. Mary's School, Raleigh, N. C.
Rev. Alfred Blake, D.D.....	Harcourt Parish Sunday-school, Gambier, Ohio.
St. Paul's.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
St. Paul's Sunday-school.....	St. Paul's Sunday-school, Boston, Mass., through Woman's Aux.
Sarah F. Hoyt.....	St. John's Memorial Chapel, Cambridge, Mass., thro' Woman's Aux.
Marian Percy Browne.....	St. James', Boston Highlands, Mass., through Woman's Auxiliary.
St. John's.....	Mrs. J. H. Clark, Yonkers, N. Y., through Woman's Auxiliary.
Hattie Kay.....	St. John's Sunday-school, New Haven, Conn.
Arthur Brooks.....	Church of the Incarnation, New York, thro' Woman's Auxiliary.
Alice Fair.....	Ascension Sunday-school, Baltimore, Md., thro' Woman's Auxiliary.
Mary Donaghe.....	Trinity Church Sunday-school, Staunton, Va.
Good Shepherd.....	Church of the Good Shepherd S. S., Dedham, Mass., thro' Wo. Aux.
Rev. Dr. E. A. Washburn.....	St. John's Sunday-school, Hartford, Conn.
Amelia Hamilton McAllister.....	Trinity Church, Elizabeth, N. J.

BISHOP BOONE MEMORIAL (BOYS') SCHOOL, WUCHANG, CHINA.
 Appropriation for 1888-89, \$1,500. Scholarships, each, \$40 per annum.
 [Three more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Christ Church Sunday-school.....	Christ Church Sunday-school, Baltimore, Md.
Fay.....	Mrs. Matthew Clarkson, N. Y.
Bishop Elliott.....	Christ Church, Savannah, Ga.
Benjamin A. Latimer.....	All Saints' Sunday-school, Philadelphia, Pa.
Bishop Patteson.....	Rt. Rev. T. U. Dudley, D.D., Louisville, Ky.
Bishop Boone.....	Grandchildren of the first Bishop Boone, thro' the Rev. A. R. Walker.
Matthew Harrison.....	St. James' Sunday-school, Leesburg, Va.
Janie Vaughan.....	James L. Bowman, Brownsville, Pa.
Lavinia Clarkson.....	"A Member," Trinity Church, Potsdam, N. Y.
Joseph Richey Memorial.....	Mount Calvary Church, Baltimore, Md.
St. Mary's.....	St. Mary's S. S., West Philadelphia, Pa.
Rev. R. Francis Colton.....	Church of Our Saviour S. S., Jenkintown, Pa.
Arthur Lothrop Eddy.....	Mrs. U. Eddy, Christ Church, Rye, N. Y.
St. Peter's, Lewes.....	St. Peter's Sunday-school, Lewes, Del.
Julia Newbold Vibbert.....	St. Margaret's Guild, St. James' Church, Chicago, Ill.
Grace.....	Grace S. S., Medford, Mass.
Maria Mix.....	Ministering Children's League, Christ Church, Macon, Ga.
Paul Beck.....	"A Member," St. Paul's, Albany, N. Y.
Bishop Andrewes.....	Chinese Church League, through the Rev. S. C. Partridge.
Edward McG. Tidball.....	Christ Church S. S., Winchester, Va.
Eliza H. Cook.....	Ministering Children's League, Christ Church, Burlington, Iowa.

*The Bridgman Memorial School was several years ago transferred with the Emma Jones School to the new building erected on the St. John's College estate, and known as St. Mary's Hall. The distinction between the schools is, however, preserved so far as the old Scholarships are concerned.

JANE BOHLEN MEMORIAL (GIRLS') SCHOOL, WUCHANG, CHINA.

Appropriation for 1888-89, \$600. Scholarships, each, \$40 per annum.

[Reopened October, 1886. Three or four new Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Lydia Mary Fay.....	Holy Trinity Church, Woman's Missionary Association, New York.
St. Stephen's.....	St. Stephen's Sunday-school, Wilkes Barre, Pa.
St. James'.....	"Light Seekers," Christ Church, Warren, O.
Atonement.....	Church of the Atonement, Tenafly, N. J., thro' Woman's Auxiliary.
Julia Newbold Vibbert.....	St. Margaret's Guild, St. James' Church, Chicago, Ill.
J. G. Webster.....	Woman's Auxiliary, Diocese of Western New York.
Harry W. Nelson.....	Trinity Church, Geneva, N. Y., through Woman's Auxiliary.
Brownell Hall.....	Brownell Hall, Omaha, Neb., through Woman's Auxiliary.
Harriet Ives.....	Mrs. Gammell, Providence, R. I., through Woman's Auxiliary.

TRINITY DIVINITY AND CATECHETICAL SCHOOL, TOKIO, JAPAN.

Appropriation for 1888-89 (including support of Student Catechists) \$1,763.

Scholarships, \$70 per annum. [All taken.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Horatio Chickering Memorial (Divinity)	Estate of Mrs. Chickering, Mass. (Endowed.)
"E. G. L." (In Memoriam).....	"E. G. L.," Pelham, N. Y.
Lenten Offering.....	Ballston Spa, N. Y.
Fanny Schuyler.....	Christ Church, Ladies' Missionary Association, Pelham, N. Y.
Warren.....	Holy Trinity, Young Ladies' Missionary Band, New York.
Incarnation, No. 1.....	Church of the Incarnation S. S., New York.
Incarnation, No. 2.....	
Bishop Scarborough.....	St. Paul's, Camden, N. J., through Woman's Auxiliary.
Bishop Odenheimer (In Memoriam)...	Woman's Auxiliary, Diocese of New Jersey.
Van Schaack Memorial.....	Grace Church, Chicago, Ill., through Woman's Auxiliary.
St. Martin's.....	St. Martin's S. S., Radnor, Pa.

ST. PAUL'S (BOYS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1888-89, \$1,200. Scholarships, each, \$40 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Willie Edgar.....	Mrs. Robert Edgar, through Christ Church, Woman's Missionary Association, Pelham, N. Y.
Holmes.....	Mr. Daniel Holmes, St. Luke's, Brockport, N. Y.
Okeson Memorial.....	St. Paul's Sunday school, Norfolk, Va.
Bishop Mantion Eastburn.....	"A Member," St. Paul's, Boston, Mass.
Anna J. Runney.....	Diocese of Pennsylvania, through Woman's Auxiliary.
Mary Daingerfield Hooe.....	Mrs. A. G. P. Dodge (and her brothers), Alexandria, Va. (Part endowment.)

*ST. TIMOTHY'S SCHOLARSHIPS.

[No new Scholarships taken.]

Howard Duane Memorial.....	Mrs. R. B. Duane, New York.
Pinckney Henderson Adams (In Mem.)	Mrs. Frances C. Henderson, Orange, N. J.
Bishop B. H. Paddock.....	Ladies of St. Paul's, Boston, through Woman's Auxiliary.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Mary Tyng.....	St. James', "A Member," North Cambridge, Mass., thro' Wo. Aux.

ST. MARGARET'S (GIRLS') SCHOOL, TOKIO, JAPAN.

Appropriation for 1888-89, \$1,000. Scholarships, each, \$40 per annum.

[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Grace Church.....	Grace Church, Woman's Missionary Association, New York.
St. Thomas.....	St. Thomas', Ladies' Missionary Association, New York.
Bowman.....	"L.," Chicago, Ill.
Holmes.....	Mrs. Mary J. Holmes, St. Luke's, Brockport, N. Y.
Delarue Kipling Howe.....	St. Luke's Sunday-school, Roselle, N. J.
Ann Ritchie.....	All Saints' Sunday-school, Philadelphia, Pa.
Susie Morris.....	Bible-class, Grace Sunday-school, Richmond, Va.
Edmund Guilbert.....	Church of the Holy Spirit, New York, Woman's Miss'y Asso.
Gardiner.....	Diocese of Albany, through Woman's Auxiliary.
Bishop Gillespie.....	Diocese of Western Michigan, through Woman's Auxiliary.
Bishop Johns.....	Woman's Missionary Association, Norfolk, Va.
St. Mark's League.....	St. Mark's Friendly League, through Woman's Auxiliary.
A. B. W. Allen.....	Calvary S. S., Louisville, Ky.
St. Anne's.....	St. Anne's S. S., Lowell, Mass., through Woman's Auxiliary.
Incarnation.....	Church of the Incarnation S. S., New York.
The Rev. S. A. Clark Memorial.....	St. John's Sunday-school, Elizabeth, N. J.
Griswold.....	"A Family," St. Michael's, Bristol, R. I.
Trinity Church.....	Trinity Church Sunday-school, Waterbury, Conn.
Hilga Houghton.....	Christ Church S. S., Charlottesville, Va.
Kate McClellan.....	St. Peter's S. S., Baltimore, Md.

*In 1887 St. Timothy's School was consolidated with St. Paul's School, Tokio.

SCHOLARSHIPS IN THE FOREIGN FIELD.

ST. AGNES' (GIRLS') SCHOOL, OSAKA, JAPAN.
Appropriation for 1888-89, \$1,405. Scholarships, each, \$40 per annum.
[No more Scholarships needed at present.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Sarah P. Doremus	Church of the Holy Trinity, Woman's Missionary Society, New York.
Margaret Hubbard (In Memoriam)....	Trinity Church, Columbus, O., through Woman's Auxiliary.
Jane Stewart	St. Paul's, Detroit, Mich., through Woman's Auxiliary.
Mary Randolph	St. Paul's, Woman's Missionary Society, Alexandria, Va.
Easter	Trinity Church Sunday-school, Boston, Mass., thro' Woman's Aux.
Howland	Church of the Heavenly Rest, Woman's Foreign Missionary Association, New York.
Anna	Mrs. W. Harmon Brown, through Staten Island Branch, Committee on Work for Foreign Missionaries.
Anna T. Brown	Christ Church, Woman's Missionary Association, New York.
Edith Wilmerding	"A Member," St. James', North Cambridge, Mass., thro' Wo. Aux.
St. James'	"A Member," Christ Church, Fitchburg, Mass., thro' Woman's Aux.
Fanny Maria Tyler Memorial	{ Christ Church, Cambridge, Mass., St. James', North Cambridge, Mass., St. John's, Cambridge, Mass., St. Peter's, Cambridge, Mass., } thro' Woman's Auxiliary.
Apthorp	"E. M. B.," Trinity Church, thro' Woman's Aux., Boston, Mass.
Margaret D. Carter Memorial	Church of the Heavenly Rest, New York, through Woman's Missionary Association.
Pure in Heart Memorial	Grace Church, New York, Woman's Missionary Association.
Bishop Henry C. Potter	Mrs. Samuel Ridout, Annapolis, Md.
Chase Memorial	Church of the Advent, Spartanburg, S. C., thro' Woman's Aux.
Maurice Moore	Christ Church Sunday-school, Dayton, Ohio.
Rev. Jesse T. Webster Memorial	"Anonymous," (Endowed.)
"M. F. M." Memorial	Mr. B. W. Stras, Tazewell C. H., Va.
Letitia St. Clair Stras	

FEMALE ORPHAN ASYLUM AND GIRLS' SCHOOL, CAPE PALMAS, AFRICA.
Appropriation for 1888-89, \$1,500. Scholarships, each, \$50 per annum.
[Twelve more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Katie Widdis	St. Luke's Sunday-school, Philadelphia, Pa.
Paul Beck	St. Paul's, Albany, N. Y. (Endowed.)
Rev. William Russell	St. Andrew's Sunday-school, Wilmington, Del.
Cornelia Prime B.	"Mrs. N. E. B.," New York.
Elizabeth S. Douglass	Christ Church Sunday-school, Towanda, Pa.
"T. T."	Missionary Society, Hannah More Academy, Reisterstown, Md.
Sarah F. Hoyt	Emmanuel Church, Boston, Mass., through Woman's Auxiliary.
Fanny J. Fair	St. Peter's, Westchester, N. Y., through Woman's Auxiliary.
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
"G. G."	Two workers of Trinity Chapel, New York.
Julia C. Emery	Pennsylvania Committee on Work for Foreign Missionaries.
Ascension Sunday-school	Ascension Sunday-school, Fall River, Mass., thro' Woman's Aux.
Benjamin E. Cutler	St. Ann's Sunday-school, Brooklyn, N. Y.
St. Stephen's Sunday-school	St. Stephen's Sunday-school, Middlebury, Vt.
Mary L. Carter	"A Member," St. Luke's, Montclair, N. J.
Grace Greenwood	Rev. J. W. Greenwood, Trinity Church, Oshkosh, Wis., through Woman's Auxiliary.
St. Peter's, Peekskill	St. Peter's Sunday-school, Peekskill, N. Y., thro' Woman's Aux.

HIGH SCHOOL (BOYS'), CAVALLA, AFRICA.
Appropriation for 1888-89, \$1,200. Scholarships, each, \$40 per annum.
[Twenty-one more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. Stephen's	St. Stephen's Sunday-school, Wilkes Barre, Pa.
William T. Henderson	St. Peter's Colored Sunday-school, Baltimore, Md.
Neighbors	St. Paul's School Chapel Sunday-school, Concord, N. H.
Philo White	St. John's, Whitesboro, N. Y.
John Jacob Robertson	Trinity Church Sunday-school, Saugerties, N. Y.
Richard Newton	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Hope	Ladies' Missionary Society, Christ Church, Rye, N. Y.
Edward Dille Wotring	Trinity Church Sunday-school, Newark, Ohio.
William H. Neilson	St. Michael's S. S., Trenton, N. J.
Harriet Ives	Mrs. Gammell, Providence, R. I.

HOFFMAN INSTITUTE (BOYS'), CAVALLA, AFRICA.
Appropriation for 1888-89, \$900. Scholarships, each, \$75 per annum.
[Five more Scholarships needed.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Calvary Sunday-school	Calvary Sunday-school, Pittsburgh, Pa.
F. R. Rising	Trinity Church Sunday-school, Bergen Point, N. J.
Samuel D. Denison Memorial	Trinity Church Sunday-school, Boston, Mass., thro' Woman's Aux.
Bishop Auer Memorial	St. John's School, New York.
Emily L. Hewson	"A Member," St. Paul's, Albany, N. Y.
Bishop William Pinkney	Classes of Messrs. Harris, Rhodes and Brown, St. Peter's S. S., Baltimore, Md.

SCHOOL AT ELIZA F. DRURY STATION, AFRICA.

Appropriation for 1888-89, \$300. [Entirely supported by Massachusetts Branch Woman's Auxiliary.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Mary D. Burnham.....	St. Paul's, Boston, Mass.
Edith Bond.....	"A Friend," Cambridge, Mass.
Newton Wentworth.....	Grace, Newton, Mass.
St. Thomas'.....	St. Thomas', Taunton, Mass.
Massachusetts S. S.....	Sunday-schools of the Diocese of Massachusetts.
Caroline Prentice Sanger.....	"Friends."

ST. JOHN'S MISSION, CAPE MOUNT, AFRICA.

BOYS' AND GIRLS' SCHOOLS.

Appropriation for 1888-89, \$3,305. Scholarships, each, \$25 and \$40 per annum.

[Two more \$25 Scholarships needed at present. Bishop Ferguson desires one more Scholarship for advanced boys, pledged to go into the Mission work, at \$40 per annum each.]

NAME OF SCHOLARSHIP.	SUPPORTED BY
Jennette H. Platt.....	St. Peter's, Delaware, Ohio, through Woman's Auxiliary.
Orlando Crease.....	St. David's Sunday-school, Manayunk, Pa. (Endowed.)
W. B. Stephens.....	"A Lady," through Woman's Auxiliary.
Harriet Schuyler.....	St. Paul's, Albany, N. Y.
Pauline Beck Hewson.....	Grace Church, Woman's Foreign Missionary Association, New York.
Grace Church.....	Mrs. Schuyler Skaats, St. Bartholomew's, New York, through Woman's Auxiliary.
Catharine L. Wolfe Memorial.....	Miss Eliza A. Prall, St. Bartholomew's, New York, thro' Wo. Aux.
W. A. Fair.....	Mrs. N. E. Ten Broeck, St. Bartholomew's, New York, thro' Wo. Aux.
Bishop Penick.....	St. Thomas', New York, through Ladies' Missionary Association.
Ten Broeck Memorial.....	All Saints' Church, Frederick, Md.
Loomis.....	Missionary Society, High School, Va.
C. C. Hoffman.....	Staten Island Branch of Woman's Auxiliary.
Mary B. Blackford.....	Trinity Church Sunday-school, Boston, Mass., thro' Woman's Aux.
Staten Island No. 1.....	Church of the Incarnation Sunday-school, New York.
Staten Island No. 2.....	Young Ladies' Bible-class, Holy Trinity Church, Harlem, New York.
George M. Dexter Memorial.....	Rhode Island Branch Woman's Auxiliary.
George N. Hale.....	Little Gleaners' Society, St. John's, Richmond, Va.
R. H. McKim.....	St. John's, Richmond, Va.
Caroline Clark.....	Grace Sunday-school, Cincinnati, Ohio.
Carrington (In Memoriam).....	Emmanuel Church Sunday-school, Newport, R. I.
Wright Weddell.....	The Rt. Rev. F. Courtney, s.t.d., Halifax, N. S., thro' Woman's Aux.
Solomon Memorial.....	W. A. Robinson, Louisville, Ky.
Walter Halsted.....	The Rt. Rev. T. U. Dudley, p.d., Louisville, Ky.
Darius R. Brewer.....	Col. W. P. Craigbill, Zion, Charlestown, W. Va.
Emily Cleeve.....	Through Rev. E. A. Penick, Frankfort, Ky.
W. A. Robinson, Jr., Memorial.....	Christ Church, Cincinnati, Ohio.
John N. Norton.....	Christ Church Sunday-school, Cincinnati, Ohio.
Marbury Memorial.....	The Rt. Rev. G. W. Peterkin, p.d., Parkersburgh, W. Va.
Turner.....	Church of the Messiah, Missionary Society, Baltimore, Md.
Rev. John W. McCarty.....	Mr. Hayes, Baltimore, Md.
Christ Church Sunday-school.....	Mr. A. A. Johnson.
West Virginia.....	Miss Lina Burt, Baltimore, Md.
J. A. Gambrell.....	Trinity Church Sunday-school, Shepherdstown, W. Va.
Anne S. Hayes.....	Grace Church, Baltimore, Md.
Ann Eliza Johnson.....	Mrs. Baldwin, Grace, Baltimore, Md.
Lina Burt.....	Mrs. Emily J. Albert, Baltimore, Md.
Little Anna.....	St. Andrew's Sunday-school, Louisville, Ky.
William V. Clark Memorial.....	Mr. Charles H. Pettet, Louisville, Ky.
Mary Louise Baldwin Memorial.....	Christ Church Sunday-school, Gardiner, Me.
Four W. J. Albert Scholarships.....	St. Paul's Sunday-school, Louisville, Ky.
St. Andrew's Sunday-school No. 1.....	All Saints' Sunday-school, Philadelphia, Pa.
St. Andrew's Sunday-school No. 2.....	Mrs. Keith, Baltimore, Md., through Woman's Auxiliary.
Wm. F. Pettet.....	Mrs. W. H. Small, Trinity Church, Parkersburgh, W. Va.
Fannie Bowman.....	St. Michael's, Woman's Missionary Chapter, Trenton, N. J.
St. Paul's Sunday-school No. 1.....	Trinity Church Sunday-school, Mobile, Ala.
St. Paul's Sunday-school No. 2.....	St. Bartholomew's, New York, through Woman's Auxiliary.
John Cotter.....	"A Lady," Trinity Church, Boston, Mass., through Woman's Aux.
Sophia Hutchinson.....	St. John's Sunday-school, Youngstown, Ohio.
R. A. Gibson.....	All Saints' Sunday-school, Philadelphia, Pa.
R. B. Duane.....	St. Andrew's Sunday-school, Philadelphia, Pa.
Rev. J. A. Massey, D.D.....	Band of Faith, St. Thomas' S. S. (Homestead), Baltimore, Md.
Maria Banyer.....	St. Mark's, Good Shepherd Guild, Salt Lake City, Utah.
Thank Offering.....	Church of the Saviour Sunday-school, West Philadelphia, Pa.
St. John's.....	Calvary Sunday-school, Louisville, Ky.
Georgie Duhring.....	Calvary Chapel Sunday-school, Louisville, Ky.
W. F. Paddock.....	"Willing Hearts," Jersey City, N. J.
Faith Band.....	Church of the Holy Trinity, New York, Young Ladies' Mission
Putnam.....	Band, through Woman's Auxiliary.
William W. Farr Memorial.....	Miss Anna L. Farquhar, St. Peter's, Westchester, N. Y., through
Richard L. McCready.....	Woman's Auxiliary.
Thomas E. Locke, Jr.....	Trinity Church Sunday-school, Newark, N. J.
Alice Lyle (In Memoriam).....	Trinity Church Sunday-school, Mount Holly, N. J.
Esther Watkins.....	
W. W. Kirby.....	
Francis Ridley Havergal.....	
Bishop Starkey.....	
Risdon.....	

BOYS' AND GIRLS' SCHOOL, CAPE MOUNT, AFRICA.—Continued.

NAME OF SCHOLARSHIP.	SUPPORTED BY
St. John's.....	St. John's Sunday-school, Charlestown, Boston, Mass.
Mary Keogh.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
Bishop Clarkson Memorial.....	Miss Juliet C. Smith, St. Bartholomew's, New York.
Williams (Advanced).....	"L." Chicago, Ill.
Lucy Lee Chickering.....	"A Member," St. John's, Boston Highlands, Mass., thro' Wo. Aux.
Rev. S. C. Hill.....	Grace Sunday-school, Mount Airy, Philadelphia, Pa.
Frank (Advanced).....	"L." Chicago, Ill.
Christ Church Sunday-school.....	Christ Church Sunday-school, Andover, Mass. (for a boy).
Thomas S. Savage.....	A Member of the family of the Rev. Dr. Savage.
Sarah W. Richardson Memorial No. 1.....	"A Member," Trinity Church, Boston, Mass., through Wo. Aux.
Sarah W. Richardson Memorial No. 2.....	St. George's, Newburgh, through Woman's Auxiliary.
St. George.....	St. Paul's, Boston, Mass., through Woman's Auxiliary.
Sarah A. C. Bond.....	Church of the Crucifixion, Philadelphia, Pa.
Bishop Holly.....	"A Member," All Saints', Dorchester, Mass.
All Saints'.....	Miss L. D. Akerly, St. George's, Newburgh, N. Y.
Elmire Dubois.....	Miss L. A. Woodbridge, Boston, Mass., through Woman's Auxiliary.
Nancy B. Low.....	"A. E. C." Poughkeepsie, N. Y., through Woman's Auxiliary.
In Memoriam.....	"L." Chicago, Ill.
"H." (Advanced).....	Mrs. F. R. Brunot, St. Andrew's, Pittsburgh, Pa., thro' Wo. Aux.
Cietta Williams.....	A Member of Trinity Church, Boston, Mass. [Expires Jan. 1st, 1890.]
George McKenzie.....	"L." Chicago, Ill.
Bishop Ferguson (Advanced).....	Virginia Female Institute Missionary Society, Staunton, Va.
"J." (In Memoriam) (Advanced).....	Grace Church Junior Society, New York (for a boy).
Patty Watkins.....	Woman's Auxiliary, Diocese of Rhode Island.
Faith.....	"M." San Francisco, Cal.
Emily Waterman.....	Woman's Committee on Work for Foreign Missionaries, Diocese of Pennsylvania.
Tarrant Memorial.....	"E." and "M." Boston, Mass., through Woman's Auxiliary.
Bishop Whitaker (Advanced).....	Young Woman's Home, New York, through Woman's Auxiliary.
Anna M. Stevens (for a girl).....	[Expires September 1st, 1890.]
St. Perpetua.....	St. Paul's Sunday-school, Milwaukee, Wis.
Rev. Henry Marsh Memorial.....	Trinity Church, Boston, Mass., through Woman's Auxiliary.
Sybil Carter.....	Christ Church, Pelham, N. Y., through Woman's Auxiliary.
Francis A. Caryl Memorial.....	Woman's Auxiliary of Poughkeepsie, N. Y.
Pelham.....	Church of the Resurrection, Fern Bank, Cincinnati, O.
Poughkeepsie.....	St. Luke's Sunday-school, Linden, Mass.
Poughkeepsie (Advanced).....	Five Little Workers, Grace, Chicago, Ill., thro' Wo. Aux.
Bishop Jaggar (Advanced).....	Children's Twenty Minute Society, through Woman's Auxiliary (for a girl).
Bishop Hannington.....	Mrs. O. Phillips, Pittsburgh, Pa., through Woman's Auxiliary.
Hibbard.....	Through Woman's Com. on Work for Foreign Missionaries, N. Y.
"C. T. M. S.".....	Mr. Berkeley Minor, Staunton, Va.
Clifford Stevenson.....	Christ Church, Young Ladies' Missionary Circle, Reading, Pa.
Epiphany.....	St. Paul's, Salem, Va.
Charles Landon Carter.....	Trinity Church Sunday-school, Shamokin, Pa.
Wharton.....	"A Member," St. John's, Richmond, Va.
St. Paul's.....	Miss Clarke, Providence, R. I., through Woman's Auxiliary.
Bishop M. A. DeWolfe Howe (Advanced).....	Woman's Auxiliary, Diocese of Rhode Island.
Lewis W. Burton (Advanced).....	Church of Our Saviour S. S., Longwood, Mass.
Susan Carrington Clarke (Advanced).....	All Saints', Worcester, Mass., through Woman's Auxiliary.
Jessie H. Campbell (Advanced).....	St. John Evangelist's S. S., New York.
St. Katharine's.....	
All Saints', Worcester No. 1.....	
All Saints', Worcester, No. 2.....	
Walter Jourdan.....	

EXPLANATION OF THE SCHOLARSHIP PLAN.

It was formerly the custom with many Sunday-schools and individuals wishing to do a definite thing in the Foreign field, and to do it all, to contribute annually for the support of a particular child in Africa, or in China. In frequent cases such child was given a name by the contributor. This plan, excellent in theory, was found to work very badly in so many instances that it was finally determined to discourage all such contributions. The boys and girls in our Missions, like boys and girls in Christian lands, sometimes in after life failed to honor their names. And, again, scholars would be recalled by parents from the schools, and then be entirely lost sight of, to the distress of those who had done so much for their spiritual enlightenment. It was for these reasons that the Scholarship plan was adopted; under which it is only agreed that a pupil shall be sustained by each scholarship, and that a brief account of the pupil for the time being shall be sent to the supporter annually. The same pupil is retained as long as may be.

For all their Boarding-schools the Board makes definite appropriations annually. An appropriation of a given number of dollars implies the support and education of a given number of pupils. It was, therefore, determined to invite from individuals, branches of the Woman's Auxiliary, churches and Sunday-schools, definite contributions of either one hundred dollars, or seventy dollars, or fifty dollars, or forty dollars, or twenty-five dollars, as the case might require, for the support of these Scholarships.

We take this opportunity to say a few words with regard to the importance of this kind of work, which will be of special interest to the children who are engaged in it. In the various Mission fields it is among the children that we have the greatest hope and promise of success, for our Missionaries can take them when they are very young and instruct them, just as they would children in a Christian country, in the truths of the Christian religion. Thus they learn to grow up as Christians instead of as pagans, and returning to their own people act as leaven which, in time, may leaven the whole lump of heathen ignorance with the knowledge of the truth of Jesus. They become, after a time, fathers and mothers, and then teach their children the truth which they have been taught. So a mighty influence is set in motion which may reach down through generations and ages, and at last bring all these great nations to Christ.

The General Secretary would be very happy to enter into correspondence with such of the friends of Foreign Missions as incline to undertake this definite work.

* * * It is urgently requested that supporters of Scholarships intending to relinquish the purpose will always give notice of such intention when making the last advance payment. This is very important.

* * * For copies of this in leaflet form in any number required for free distribution please address "THE GENERAL SECRETARY, 22 BIBLE HOUSE, NEW YORK," calling for Leaflet No. 833.

Remittances to GEORGE BLISS, Treasurer, 22 Bible House, New York.

THE AMERICAN CHURCH MISSIONARY SOCIETY

(AUXILIARY TO THE BOARD OF MISSIONS).

ORGANIZED 1860,

INCORPORATED 1861.

ROOM 30, BIBLE HOUSE, NEW YORK CITY.

ORGANIZATION.—This Society is organized upon the same principle of Voluntary Association, and for the same purpose of sending forth evangelical Missionaries, as the Church Missionary Society of the English Church.

POSITION.—In 1877 it became a recognized Auxiliary of the Board of Missions, retaining its charter, organization, administration, and the appropriation of its funds.

MANAGEMENT.—All contributors are members, who elect its officers and Executive Committee annually.

FIELDS.—In the Domestic field its Missionaries are laboring in fifteen Dioceses and Missionary Jurisdictions, and in Cuba.

LABORERS.—Every Missionary must be approved by the Executive Committee as faithful and true to the Protestant and Historic character of our Church according to the II Article of our Constitution, which reads: "The object of this Society shall be to extend and build up the kingdom of our Lord Jesus Christ, in accordance with the principles and doctrines of the Protestant Episcopal Church, as set forth in her Articles, Liturgy, and Homilies."

FUNDS.—The Society depends upon the voluntary offerings of parishes and individuals. (It also holds trust and invested funds to the amount of \$127,000.)

Annual Membership, \$3.00.

Life Membership, \$100.00.

Patron, - \$500.00.

OFFICERS, 1889.

President, HON. JOHN W. ANDREWS, LL.D., Ohio.

Honorary Vice-Presidents, RT. REVS. G. T. BEDELL, D.D., T. H. VAIL, D.D., LL.D., F. N. WHITTLE, D.D., LL.D., O. W. WHITAKER, D.D., and twelve other Bishops.

Vice-Presidents,

REV. E. T. PERKINS, D.D.,

HON. H. W. SHEFFEY,

REV. T. F. FALES,

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Executive Committee,

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F. C. CANTINE, ESQ.,

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WM. H. THOMAS, JR., ESQ.,

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W. B. WHITNEY, ESQ.

REV. REESE F. ALSOP, D.D.,

JNO. NOBLE STEARNS, ESQ.,

REV. J. P. HUBBARD,

L. B. HENRY, ESQ.,

Secretaries of the Executive Committee.

REV. H. DYER, D.D., *Corresponding Secretary.*

REV. WM. A. NEWBOLD, *General Secretary.*

FORM OF BEQUEST.

I GIVE AND BEQUEATH TO THE AMERICAN CHURCH MISSIONARY SOCIETY in the United States of America, incorporated by the State of New York, in the year one thousand eight hundred and sixty-one, the sum of.....
.....to be applied to the uses of the Society.

FOREIGN AND DOMESTIC WORK

OF THE

AMERICAN CHURCH MISSIONARY SOCIETY.

OUR Foreign work is now of special interest. Brazil is yet in the future. Two young men have offered themselves, and have been appointed, but will not sail until after their ordination in June.

Cuba is opening rapidly, and appeals strongly to the sympathies of all who would see the pure Gospel extended in a darkened land.

Bishop Whitaker has just returned from his first official visit. He found that laymen, workingmen, lawyers, and others, had opened chapels, were holding services, and seeking the recognition of our Church. In Matanzas, a deacon from Pennsylvania, a native Cuban, had two chapels and a day school of 137. Three evenings, from 7 to 10 o'clock they were examined before the Bishop, and the marked feature was the attendance of parents and friends, who crowded the house, manifesting their great interest.

The Bishop found an exceptional opportunity for securing a home for the Mission, which now meets in a small private room,—an old club-house, burned some years since, but the walls are standing, and it can be purchased and repaired for \$5,000. It is 48 feet front, 57 feet in the rear, and 126 feet deep. The heavy stone walls are 24 feet high. and with floors and roof, it will make a chapel, a school and a home for the Missionary, Rev. Pedro Duarte. In the garden are a fountain, palm trees and rose bushes.

We hope soon to publish a picture of this garden with the boys and girls of the school under the trees. Our committee approve the suggestion of the Bishop that this property should be purchased as soon as possible.

The people are poor. After their attempt at revolution they were ruined. Half the product of the island is taken for taxes. They are wearied with Roman superstition and exaction. They read the Bible and ask for some man to guide them. They naturally look to our Church, and receive its ministers as messengers of mercy. If our Church will sustain this venture of faith, the whole Island can be evangelized.

MINUTES OF THE EXECUTIVE COMMITTEE.

At the regular meeting of the Executive Committee, held on March 19, 1889, the following action was taken:

CUBA—Resolved, That we fully approve Bishop Whitaker's recommendation that a property he examined in Matanzas, called "The Old Club-house," should be purchased and prepared as a chapel, school and dwelling for Rev. Mr. Duarte.

Resolved, That we esteem the price mentioned, \$5,000, as a reasonable amount for an object of such great importance to the Mission.

Resolved, That we invite the ladies of the Cuban Guild to make this the first object of their interest and effort.

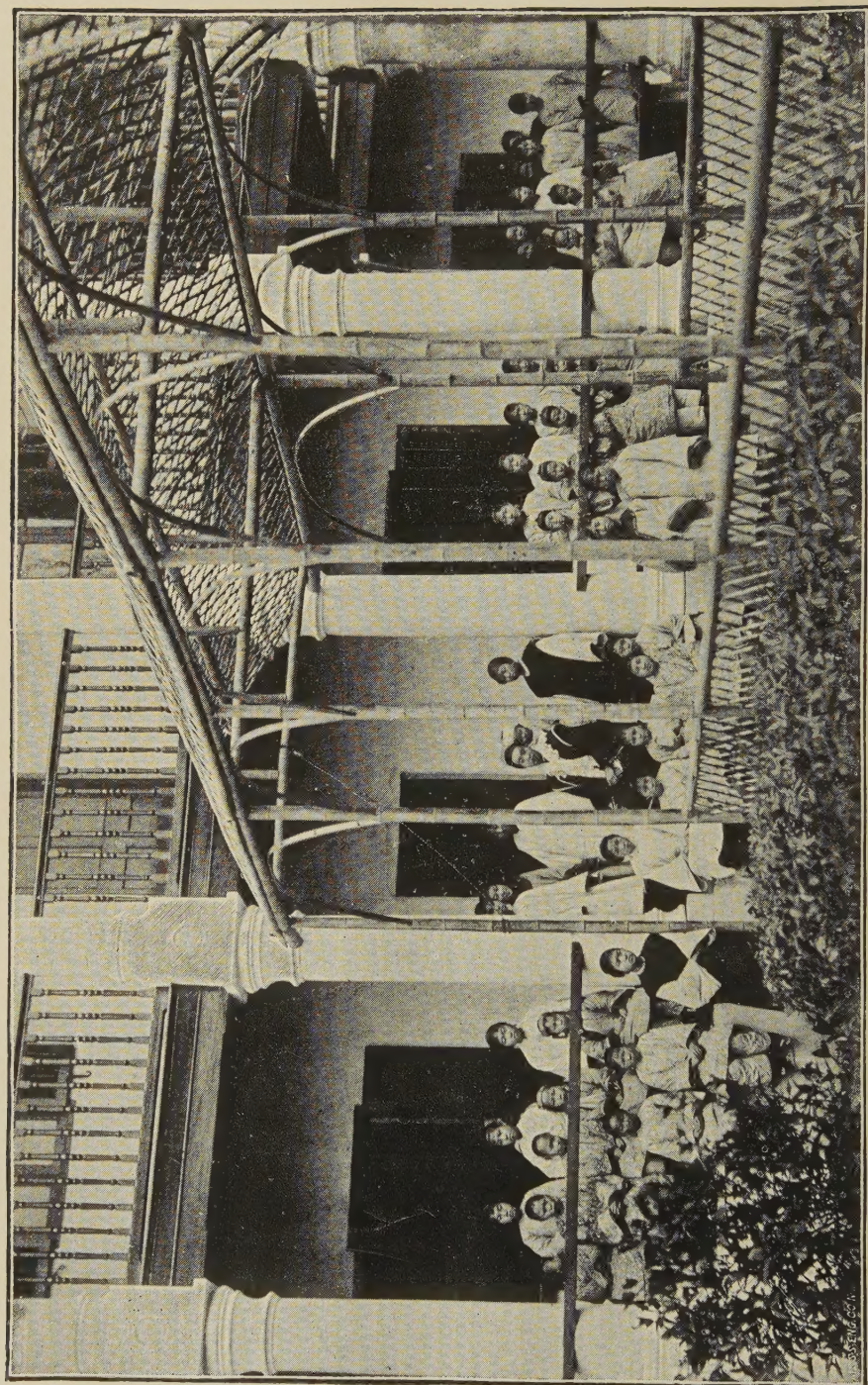
Resolved, That a copy of these resolutions be forwarded to the Secretary and President of the Guild.

Bishop Whitaker's Report to the Society on his official visit to Cuba was received, and proved of the greatest interest and importance. On his recommendation, it was

Resolved, That we hereby appoint Mr. Evaristo P. Collazo as Lay-missionary in Havana.

BRAZIL—Mr. Richard Austin Rodrick and Mr. Frank Pinckney Clark, students in the Theological Seminary of Virginia, were appointed Missionaries to Brazil, to proceed to their field after their ordination in June next.

DOMESTIC FIELD—Five more Missionaries were appointed for Home Work, in South Dakota, Washington Territory, Nebraska, Delaware and Virginia.



MRS. POTT, AND PUPILS OF ST. MARY'S HALL, SHANGHAI, CHINA.